INTENTIONAL SECOND EXPOSURE

ST. AUGUSTINE'S

CATHOLIC Messenger

SEPTEMBER 1ST 5C

Remember The HOME & FOREIGN Missions

by Enrolling in The Society for the PROPAGATION of the FAITH

MEMBERSHIPS

ORDINARY Membership enrolls an individual for one year.

Offering is $1. Your deceased may be enrolled that both the living and deceased may share in the spiritual favors of the Society.

SPECIAL membership for $6 yearly may include ten persons living or deceased.

PERPETUAL membership links a living or deceased person forever to the mission work of the Church. The offering is $40 for each individual (payable at once or within a year).

FAMILY PERPETUAL membership at $100 may include immediate members of one family—mother, father, sons and daughters—whether living or departed.

Mass at St. Joseph's Mission
1413 W. 13th St., Chicago 8, Ill.

CUT OUT & MAIL

Dear Father:

Enclosed is my offering of $_____ as my _____ membership fee in the Society for the Propagation of the Faith, to help the work in the Home and Foreign Missions.

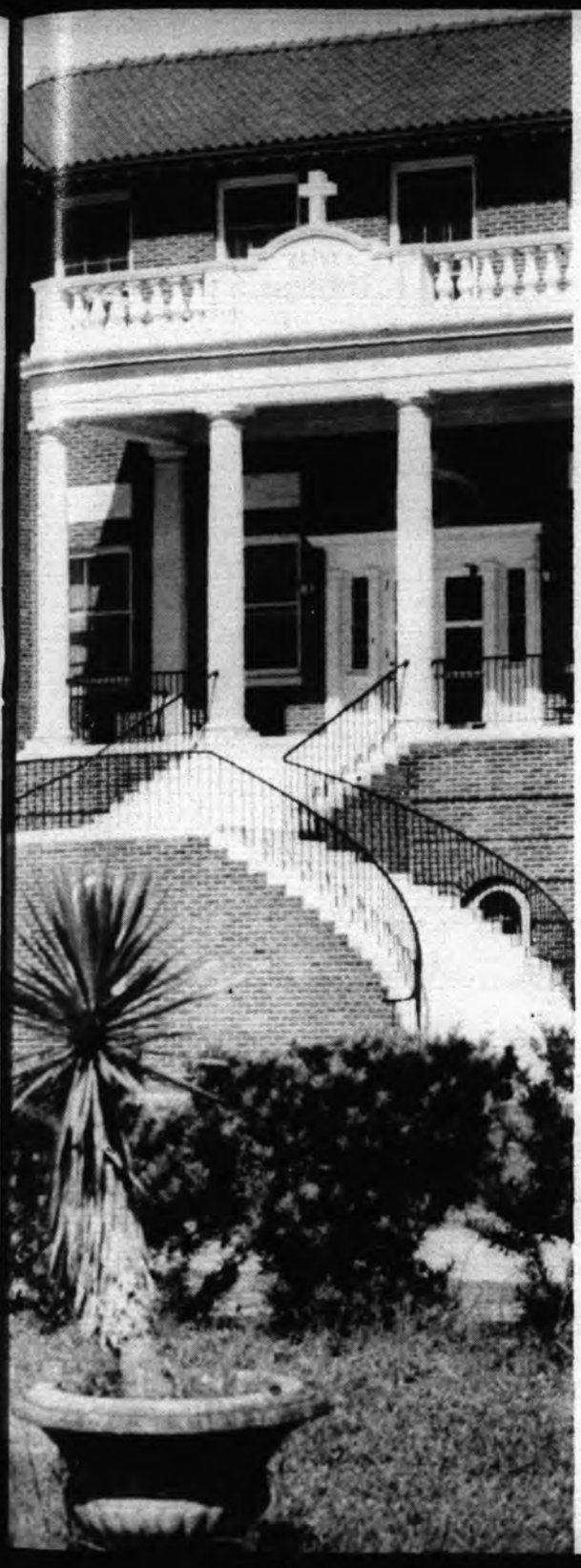
Name_____

Address_____

City_____ Zone_____ State_____

Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

To
St. Augustine's
MESSENGER
Bay St. Louis, Miss.



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The MAGAZINE *with a* MESSAGE

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Rev. Elmer S. Powell, S.V.D.
Associate Editor

Rev. Arthur Winters, S.V.D.
Rev. Carlos Lewis, S.V.D.
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Contributing Editors

Mr. Harold F. Hall—*Circulation Consultant*

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Archbishop's Residence
2809 S. Carrollton Ave.
New Orleans 18, Louisiana

July 31, 1956
Feast of St. Ignatius

Integration In Catholic Schools

To The Clergy, Religious and Laity,
Archdiocese of New Orleans.

Dearly beloved in Christ:

We regret that certain conditions and circumstances have made it inadvisable to announce at an earlier date our decision regarding the important issue of race relations in our Catholic school system. Although some important items must still be clarified, we consider the present moment opportune to state the following for the guidance of parents, teachers and priests who share our responsibility and interest in our Catholic Schools:

1. Our declaration against racial segregation as outlined in the pastoral letter published in the churches of the Archdiocese on February 11, 1956, still holds true as a guide of Catholic conduct. That statement has the support of outstanding Catholic theologians, teachers and of the Sovereign Pontiff in many official pronouncements and allocutions. Even as recently as May 5, 1956, our present Holy Father, Pope Pius XII, happily reigning, in answer to the question: "Who is my neighbor?" declared: "The neighbor is every man, the Negro of Central Africa or the Indian in the forests of the Amazon, awaiting spiritual goods more than material ones." As Catholics we cannot choose our beliefs according to individual taste but must accept what the Church teaches in virtue of her apostolic authority under the mandate of Christ to all the Apostles: "Go therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe *all that I have commanded you;* and

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2. Certain difficulties still remain and we are not now prepared to introduce integration generally; therefore, we deem it necessary to postpone integration in schools in which it has not yet been effected at least until September 1957. In the meantime we hope to overcome difficulties and make necessary preparations.

3. Integration will be organized gradually in one grade at a time of our elementary schools, and under moderate conditions which will be made known in advance.

4. Catholic schools which are now integrated are expected to follow their present plans without interruption.

5. During the year our Catholic attitude will be further explained in all patience and charity to remove doubts, misunderstandings and other difficulties.

We again assure you that we have no other interest in this problem than to carry out the principles of Christian charity and justice towards all and to bring about that unity in the Mystical Body of Christ to which St. Paul referred so eloquently when he addressed the Ephesians (IV, 1-6): "I therefore, the prisoner in the Lord, exhort you to walk in a manner worthy of the calling with which you were called, with all humility and meekness, with patience, bearing with one another in love, careful to preserve the unity of the Spirit in the bond of peace; one body and one Spirit, even as you were called in one hope of your calling; one Lord, one faith, one Baptism; one God and Father of all, who is above all, and throughout all, and in us all."

We are convinced that our problem will be solved only in the spiritual atmosphere of prayer, sincere, earnest and united prayer, inspired by confidence in the promise of Christ: "I say to you further, that if two of you shall agree on earth about anything at all for which they ask, it shall be done for them by my Father in heaven. For where two or three are gathered together for my sake, there am I in the midst of them." (Matt. XVIII, 19-20)

Under the inspiration of this promise and mindful of the great power which our Blessed Lady exercises at the throne of Her Divine Son, we hereby ordain that there shall be held in all the churches of the Archdiocese and in all convents and Catholic institutions a public Novena in preparation for the Feast of the Assumption of Our Blessed Lady into Heaven. This Novena shall begin on Monday, August 6, the Feast of the Transfiguration of Our Lord on Mount Tabor and continue until Tuesday, August 14, the Eve of the Feast of the Assumption of the Blessed Virgin Mary into Heaven. The exercises of the Novena shall include Exposition of the Most Blessed Sacrament, the reci-

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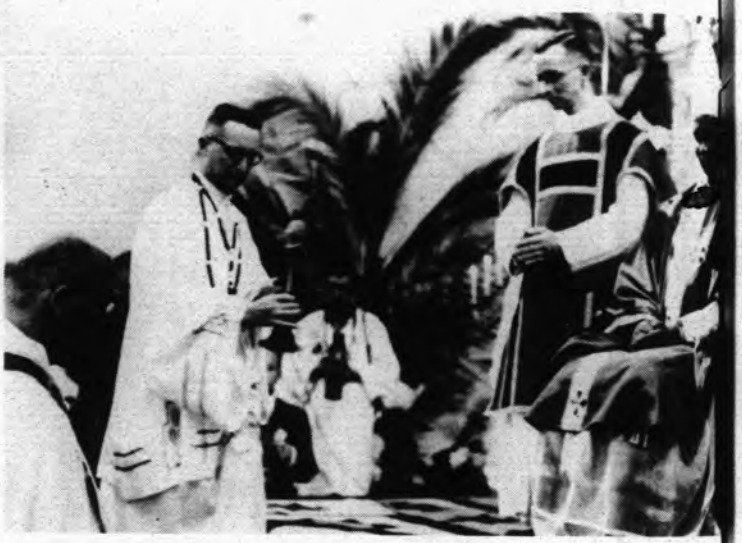

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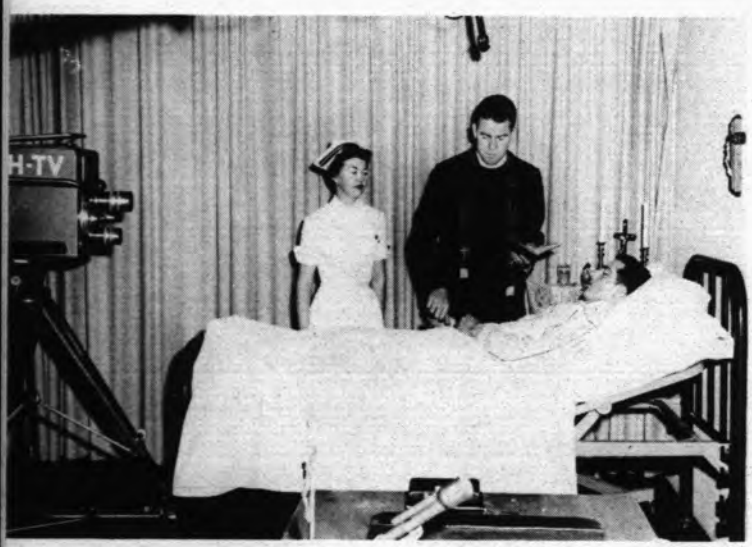

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May this message be received in the spirit of charity which marks the true union with Christ Jesus, whose charity embraced all men as He hung upon the Cross of Calvary; may we pray for that peace which harbors no wrath, no hatred and no ill will towards any class of human beings; let us cultivate in word and deed that unity of spirit which is in conformity with the Divine Will and the mind of Holy Mother Church. In this spirit as your Shepherd in Christ I humbly and with all the sincerity of my heart pray that we may all be worthy to be included in the mercy and love of our Divine Savior Who spurned no one as He looked out upon the world and prayed to His Heavenly Father: "Into Thy hands I commend my spirit."

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The report was based on preliminary findings of a three-month survey begun in June by the Commission. Mrs. James S. Crate of Houston, commission president, said "racial integration in the public schools is a growing fact." She pointed out that more than 1500 Negroes attended classes with white students in the 71 integrated or partially integrated districts. The report showed that the 300,000 students attending either wholly or partially integrated schools compared to more than 1½ million students still going to segregated classes.

Ed G. Kloppe, executive director of the commission which calls itself a voluntary biracial organization for the promotion of racial goodwill, said there were no integrated schools in the eastern fourth of the state.

Bascom Hayes, assistant commissioner of administration for the Texas Education Agency, said the integrated districts included schools in San Antonio, Corpus Christi, Austin, El Paso and San Angelo but none in Houston, Waco, Dallas and Fort Worth.

"That the transition has been harmonious is indicated by reports that all these communities plan to continue, extend or complete the process of school integration this fall," said Mrs. Crate in a statement released by the Austin headquarters of the Commission. "Furthermore, at the rate new districts have been reporting, we anticipate a much larger number this fall."

The survey, which covers the first year of school desegregation in Texas, has found that more than half the 71 districts involved integrated their schools completely, from the first through the 12th grades.

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(*Post Austin Bureau*)

EASY CHAIR vs. WHEEL CHAIR

By Eleanora C. Accardi

When Mrs. Compton reached home, the first thing she saw on the lawn was the broken step ladder and the overturned paint can just as they had left them before the nightmarish trip to the hospital.

The doctor's words were just beginning to take effect on her now—in the familiar surroundings of her own home. Dr. Maitland had tried to be gentle, groping for the words he knew had to be said:

"It was a fractured skull Mrs. Compton. I'm sorry but we did everything that was possible."

Her husband Frank was dead, not from any infirmity or disease folks their age begin to dread, or even from an automobile mishap, but dead because of a senseless accident right in his own home!

Every minute of every day the "Silver Hair Set" (the 65 years and over group) are having their golden years tarnished by pointless home accidents —the years of retirement they looked forward to so eagerly. Rather than the well earned easy chair—for many poor unfortunates there is only a bleak future in a wheel chair.

Let's look at the record. In 1900 only 4% of our population ever lived to be 65 years of age, but it is predicted that this percentage will swell to 15% by 1980. Due to the great achievements accomplished by medical science to prolong our lives healthwise, by 1965 one out of every 9 Americans will reach the age of 65. (FLASH) Experts are currently revising their life expectancy predictions. Mr. "Average Man" will live out his three score and ten.

There's no place like home to elderly people. They spend more time at home than any other age group, including children. So to be effective, a home accident prevention program must reach right into the home taking special care to keep the necessities of the elders foremost in mind. Each member of the family, not only the aged, should develop a responsibility for practicing safe living conditions.

Let's examine then why more older people die from falls than any other age group? The obvious reasons come to mind first. As a person gets older there are mental and physical changes to which they must adjust. Sometimes these changes that take place are simple, for example — moving into a son or daughter's home and becoming familiar with a new environment. Eyesight fails and hearing diminishes. This can be coupled with a stubborn resistance to admit to these failings. Older people cannot stand stress and change too well, bones have become more brittle, reflexes are much slower. Reactions to danger conditions are no longer acute. An increased need for warmth can increase fire hazards, and even if they become aware of the danger, they just cannot run away fast enough.

Aside from these physical factors we must also consider one other, and perhaps the more important, the psychological angle. What we forget is the tensions and frustrations older people usually experience when they feel, at least to themselves, they are no longer productive, and that their lives are virtually over. An increase in tensions means an increase in accidents! Their position in the home has been usurped, and they have been moved to the back seat. Unwilling to do so, they force themselves to physical tasks which they are no longer able to cope with. Fatigued, physically handicapped and emotionally upset, they are leaving themselves wide open for an accident. Changed situations can distort a whole personality make up. Forced to move in with a family where their opinions, judgments, and way of life are no longer needed, indignation is sometimes manifested in what was once a kind, thoughtful and gentle character. Drastically they may decide to get more attention. And to get more attention usually can help contribute to accident hazards. However, aside from the psychological aspect, how can we focus our attention to make a home physically safe for older people to live in?

Strangely enough the greatest danger spot in the home is the bedroom —responsible for over 25% of all fatal home accidents. The backyard is next and must answer for over 11%. The kitchen is the next danger where over 10% of the accidents occur. The most treacherous villain of all these can be the stairway. Make sure to have a firm bannister and a staircase well lighted both at top and bottom. This goes for porches too. Keep basement and attic stairways free of any objects. Never store household implements on stairways. One good way to prevent tripping on that last step, is to paint it white so it can't be missed.

The next most important factor is the bedroom: Reorganize furniture to save steps if possible, put the dresser closer to the bed. Try to adjust the bed to the individual, lower it if necessary to get in and out of it easier. Place a bedlamp close to the bed, so it can be lighted easily. Nail all throw rugs down firmly.

Now the bathroom: One of the essentials is a firm handrail on the wall by the tub, and a rubber mat in it for standing. The bathroom should be well lighted, especially over the medicine cabinet. We cannot emphasize here too much the need for clearly labeled bottles, and an easily accessible light. Be sure that no radios or portable heaters are used in this room.

The kitchen, especially hazardous to older women who love to spend a good deal of time cooking, should always be kept orderly and the floor not too brightly waxed. A safe place should be reserved for sharp kitchen tools, and their use should be avoided by those with poor eyesight. Frilly aprons, and long sleeves should be avoided when cooking, and only the correct pot holders used. As for the rest of the house, try to keep the furniture arranged so that passageways are not cluttered, and that there is plenty of freedom to move about in. High points to remember are the throw rugs and waxed floors. If an elderly person has to use a cane, be sure that it has a rubber tip. A rearrangement of furniture in a home can be a very disturbing element to elderly folk who have to get used to it.

We all love our older relatives. The years have endeared them to us. It is our duty to keep their future free from accidents or pain.

They have a place in our hearts and in our homes. Their dignity and closeness to God can set the very spirit of a home. They were meant to enjoy the golden time of their lives—and it's up to us to see they do it from the proverbial rocking chair.

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EASY CHAIR vs WHEEL CHAIR

By Eleanora C. Accardi

When Mrs. Compton reached home, the first thing she saw on the lawn was the broken step ladder and the overturned paint can just as they had left them before the nightmarish trip to the hospital.

The doctor's words were just beginning to take effect on her now—in the familiar surroundings of her own home. Dr. Maitland had tried to be gentle, groping for the words he knew had to be said:

"It was a fractured skull Mrs. Compton. I'm sorry but we did everything that was possible."

Her husband Frank was dead, not from any infirmity or disease folks their age begin to dread, or even from an automobile mishap, but dead because of a senseless accident right in his own home!

Every minute of every day the "Silver Hair Set" (the 65 years and over group) are having their golden years tarnished by pointless home accidents —the years of retirement they looked forward to so eagerly. Rather than the well earned easy chair—for many poor unfortunates there is only a bleak future in a wheel chair.

Let's look at the record. In 1900 only 4% of our population ever lived to be 65 years of age, but it is predicted that this percentage will swell to 15% by 1980. Due to the great achievements accomplished by medical science to prolong our lives healthwise, by 1965 one out of every 9 Americans will reach the age of 65. (FLASH) Experts are currently revising their life expectancy predictions. Mr. "Average Man" will live out his three score and ten.

There's no place like home to elderly people. They spend more time at home than any other age group, including children. So to be effective, a home accident prevention program must reach right into the home taking special care to keep the necessities of the elders foremost in mind. Each member of the family, not only the aged, should develop a responsibility for practicing safe living conditions.

Let's examine then why more older people die from falls than any other age group? The obvious reasons come to mind first. As a person gets older there are mental and physical changes to which they must adjust. Sometimes these changes that take place are simple, for example — moving into a son or daughter's home and becoming familiar with a new environment. Eyesight fails and hearing diminishes. This can be coupled with a stubborn resistance to admit to these failings. Older people cannot stand stress and change too well, bones have become more brittle, reflexes are much slower. Reactions to danger conditions are no longer acute. An increased need for warmth can increase fire hazards, and even if they become aware of the danger, they just cannot run away fast enough.

Aside from these physical factors we must also consider one other, and perhaps the more important, the psychological angle. What we forget is the tensions and frustrations older people usually experience when they feel, at least to themselves, they are no longer productive, and that their lives are virtually over. An increase in tensions means an increase in accidents! Their position in the home has been usurped, and they have been moved to the back seat. Unwilling to do so, they force themselves to physical tasks which they are no longer able to cope with. Fatigued, physically handicapped and emotionally upset, they are leaving themselves wide open for an accident. Changed situations can distort a whole personality make up. Forced to move in with a family where their opinions, judgments, and way of life are no longer needed, indignation is sometimes manifested in what was once a kind, thoughtful and gentle character. Drastically they may decide to get more attention. And to get more attention usually can help contribute to accident hazards. However, aside from the psychological aspect, how can we focus our attention to make a home physically safe for older people to live in?

Strangely enough the greatest danger spot in the home is the bedroom —responsible for over 25% of all fatal home accidents. The backyard is next and must answer for over 11%. The kitchen is the next danger where over 10% of the accidents occur. The most treacherous villain of all these can be the stairway. Make sure to have a firm bannister and a staircase well lighted both at top and bottom. This goes for porches too. Keep basement and attic stairways free of any objects. Never store household implements on stairways. One good way to prevent tripping on that last step, is to paint it white so it can't be missed.

The next most important factor is the bedroom: Reorganize furniture to save steps if possible, put the dresser closer to the bed. Try to adjust the bed to the individual, lower it if necessary to get in and out of it easier. Place a bedlamp close to the bed, so it can be lighted easily. Nail all throw rugs down firmly.

Now the bathroom: One of the essentials is a firm handrail on the wall by the tub, and a rubber mat in it for standing. The bathroom should be well lighted, especially over the medicine cabinet. We cannot emphasize here too much the need for clearly labeled bottles, and an easily accessible light. Be sure that no radios or portable heaters are used in this room.

The kitchen, especially hazardous to older women who love to spend a good deal of time cooking, should always be kept orderly and the floor not too brightly waxed. A safe place should be reserved for sharp kitchen tools, and their use should be avoided by those with poor eyesight. Frilly aprons, and long sleeves should be avoided when cooking, and only the correct pot holders used. As for the rest of the house, try to keep the furniture arranged so that passageways are not cluttered, and that there is plenty of freedom to move about in. High points to remember are the throw rugs and waxed floors. If an elderly person has to use a cane be sure that it has a rubber tip. A rearrangement of furniture may [illegible] to get used to it.

We all love our older relatives. The years have endeared them to us. It is our duty to keep their future free from accidents or pain.

They have a place in our hearts and in our homes. Their dignity and closeness to God can set the very spirit of a home. They were meant to enjoy the golden time of their lives—and it's up to us to see they do it from the proverbial rocking chair.

Third Order Regulars display Mass Vestments which they made

VITERBO COLLEGE

LaCrosse, Wisconsin

— ◎ —

A Miniature U. N.

SISTER M. CORDA, F.S.P.A.

During the 1955-56 scholastic year Viterbo College enrolled about 270 students. This number includes 90 lay women and 65 student nurses, besides postulants, novices, and junior professed Sisters from St. Rose Convent, the Motherhouse of the Franciscan Sisters who conduct the college. Dur-

Complete Integration is policy at Viterbo

Students represented from many parts of the U. S. and Central America

ing the recent six weeks' summer session nearly 400 students were in attendance.

The lay student body might well be regarded as a little "united nations", for listed in the roster of the Viterbo residence halls are women, not only from many cities in Wisconsin and Iowa, but also from Illinois, Minnesota, North Dakota, Idaho, California, Washington, Montana, and Mississippi, and from Puerto Rico, Brazil, China, Guam, Viet Nam, Venezuela, and Columbia. This personal contact with many locales and cultures is considered an enriching asset by both faculty and student body.

Miss Lillie O'Leary from Camden, Mississippi, pursued a four-year liberal arts course and graduated in June, 1956, with a Bachelor of Science in Home Economics degree.

May, 1956, Miss O'Leary was chosen Queen of the Spring Prom, the annual formal highlight of social affairs, by the popular vote of the student body. Her escort, Daniel Williams, came from St. Louis for the occasion.

Throughout her four years at Viterbo, Miss O'Leary participated in student activities and clubs and was well-liked both in her classes and in the homey atmosphere of the resident students' dormitories. That she earned the confidence of her colleagues and teachers, is shown by her election to the positions of secretary of the All-Student Council in her junior year, treasurer of the Third Order Secular in her sophomore and junior years, and activity chairman of this same organization in her senior year.

During her senior year, Lillie successfully fulfilled her student teaching requirements by conducting classes in home economics at Aquinas Catholic High School and Central Public High School, both in La Crosse, Wisconsin, and Sparta Public High School, Sparta, Wisconsin.

INTENTIONAL SECOND EXPOSURE

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Special Note

to

MESSENGER SUBSCRIBERS and READERS:

★ This September Issue begins a new and more attractive format as to contents of the MESSENGER.

★ The MESSENGER with this issue inaugurates a brand new cover.

★ The MESSENGER is now at work with an augmented staff of editors: See contents page.

★ Note the new subscription rates on contents page: — 1 year, $3; 2 years, $5; 3 years, $7; 5 years, $10.

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NO GREATER ZEAL

By Father Edward Wojniak, S.V.D

EDITOR'S NOTE: *"No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in condensed form in the "Messenger." The author of this biography, which will be published in book form in October, is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.*

CHAPTER 4. MI SHENFU

SYNOPSIS:

Twelve year-old Tom Megan entered St. Mary's Seminary in Techny, Illinois, thinking that it was an ordinary school. Back at the farm in Eldora, Iowa, Tom had easily been the toughest and wildest lad for miles around, but withal a hard worker. When he found out that he was in a seminary, he almost blew a gasket. For better than a year he was plagued with homesickness. But later he could write: "At first, I didn't want to go to Techny. But after two years, you couldn't drive me out of there with a shotgun!"

After 13 years of happy seminary life, Thomas Megan received his missionary appointment: Catholic Mission Sinyangchow, Honan, China. The joyous day of his ordination on May 29, 1926 and the anti-climax of his first solemn High Mass in Eldora, Iowa were not long past when young Father Megan found himself in Sinyangchow. Using the sound of Megan, the Chinese called him "Mi", the Chinese word for rice. To this they added "Shenfu", meaning spiritual father. Mi Shenfu's room was small and narrow with a hard brick floor. Furnishings consisted of a desk, kerosene lamp, two wooden chairs, clothes locker, home-made bookcase, medicine cabinet, and wash basin. Despite the poverty of the setting, Father Tom repeatedly expressed his astonishment at the comparative luxuries, having come prepared for the worst.

Two years had hardly passed and Mi Shenfu had already left a good impression on everyone. He was soon made the new pastor of Shangtsai, a parish of about 600 souls in about 30 small communities scattered over hundreds of square miles. Later, 3 other districts were also assigned to him. He sailed into his work with zeal and determination, resolved to master the Chinese language and thus reach not only the poor but also the high and the mighty. In fact, he waged a cultural war, bending himself to the tedium of perfecting himself in the Chinese language and customs and of studying the character, accomplishments, hobbies, likes and dislikes of important people. His aim was to get the masses through the intelligentia. As a matter of fact, Mi Shenfu did become a steadfast friend of the public officials of the villages. He never had difficulty in getting permission to open a school or in getting a territorial pass or aid for a hospital. He became so much a part of the people that he wrote: "It's a great life here in China, and I hope I never have to clear out of the land. . . I already realize that if I ever leave China, then I'm lost and my life's happiness will burst like a bubble."

As usual, the devil made his presence noticed among the heathen. It

happened on several occasions that Mi Shenfu had to bless a place before he had any semblance of peace. But the Communists, incarnate devils no less, gave him even more trouble. One night, while the Commies were in the act of seizing Loshan, the town he was in, he and two companions escaped over the city wall by sliding down a rope. Many were the times when only fast sneaking acts and mad dashes for liberty saved him from the murderous Reds.

Mi Shenfu never let up in his zealous study of the Chinese language. Each year found him with a better vocabulary and a better pronunciation. In the meantime, he hustled back and forth like St. Paul and "multiplied the power of the missionary" by training top-flight catechists in special schools.

Of course not all was sugar and honey, but there were exceptionally hard times when Father Tom's heart bled for his people. For instance, there was the time when he saw a family of 5 floating to their doom on a straw sack lashed together in a frantic effort to save their lives. As the straw raft passed by, the people made wild gestures to those on shore, but no one could buck the raging waters. Floods spell death to countless Chinese. Storm waters devastate crops and subject millions of people to starvation. Slow-moving communications, fantastically inadequate transportation, and impassable roads crush all hope of aid for stricken areas. Mi Shenfu found himself calling China a land of sorrows: civil strife, famines, Communists, floods, banditry. But in other ways China was a land of blossoms. In one year at Shangtsai, Mi Shenfu had 130 adult baptisms.

Monsignor Froewis died only 6 days before his 40th anniversary in China. Immediately, the priests of Paradise (a place so called on account of its excellent climate and resources) began to plead for the services of Father Megan. The bishop replied: "Only Rome can take Father Tom away from me." Rome did just that. Shortly after, Father Megan was appointed Prefect Apostolic of Sinsiang. When he took leave of his mission station, the Christians accompanied him to the suburbs with the serenade of an orchestra and firecrackers. Upon arriving in Huai-Ching-Fu, he ran into bands, giant firecrackers, gun salutes, and hundreds of cheering people. Ecclesiastical dignitaries from neighboring dioceses, members of the Chinese clergy, civil authorities with the mayor at their head — all assembled about Bishop Megan to extend their official welcome.

Mi Shenfu now had 12 priests, 3 lay brothers, some sisters, and 10,000 Christians to care for. In one year, he and his team brought 50,000 Chinese in contact with the Catholic Church through hospitals, dispensaries, schools, catechumenates, and refugee camps.

Huai-Ching-Fu had been the new Prefect Apostolic's residence for some time. Now he saw that the city of

Sinsiang was the ideal spot. Through good bargaining, he bought a very fine site for $1,300. Not long after he moved in, China was invaded by the Imperial Japanese army, North China subdued, the Japanese moved southward. Day by day the front moved closer to the gates of Sinsiang. When the Nationalists beat a hasty retreat, Mi Shenfu and the City Fathers formed a provisionary government. The bishop was intermediary for the local surrender delegation when the Japanese arrived. As a warning to Japanese pilots, Bishop Megan flew the Stars and Stripes high above the mission compound and painted an American flag on the roof of the large building.

Peaceful occupation of the city of Sinsiang was promised. But one midnight there was the ominous rumbling of tanks and military trucks, the sharp hoof-clicks of pack horses, and the crunching of hobnailed boots on stone-flagged streets. Sinsiang was plunged into a yawning hell of wild tumult, unearthly screams, barbaric yells of "Banzai!" and a chaotic din of shattering wood. That night marked the beginning of a three-day rampage of beatings, murder, rape, and theft.

Over at the mission compound, the troops began climbing the walls and hurling obscene taunts at the terrified refugee females. Bishop Megan patrolled the walls of the mission with flashlights every minute of the night. Whenever a soldier managed to slip into the compound, the bishop grabbed him by the arm, showed him the "Off Limits" sign and demanded, "What's the matter—can't you read Japanese?" Realizing the bishop was an American, they took to their heels whenever he came in sight. Protection for the 2000 refugees involved a 24-hour vigil on the bishop's part. But, as a result there was not a single incident of rape or looting in the mission compound.

After the three-day bedlam, periodic patrols traversed the streets, sometimes firing at curious Chinese onlookers or smashing their skulls with rifle butts. Intermittent rape continued for an entire month. Bishop Megan was powerless to protect the homes of private citizens outside the mission. But his bold defense of his refugees won him acclaim as the Hero of Sinsiang. Both he and the Catholic Church gained unprecedented "face" by this brilliant victory. The gratitude of the Chinese was both profound and permanent.

(To be continued)

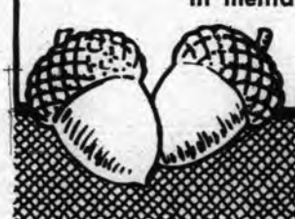
ACORNS by A. Corne

RISKY BUSINESS

The man who plays with danger shall
Risk losing his poor soul to hell;
For wisdom says it's not so nice
To dance a jig on melting ice.

NO SUBSTANCE

A dreamer finds
He can't exist
On things achieved
In mental mist.



A true vocation is not determined so much by some inner feeling of devout attraction which may sometimes be absent entirely, but rather by a right intention in the one who aspires, together with a combination of physical, intellectual and moral qualities which have fitted the individual for such a life.—Pope Pius XI.

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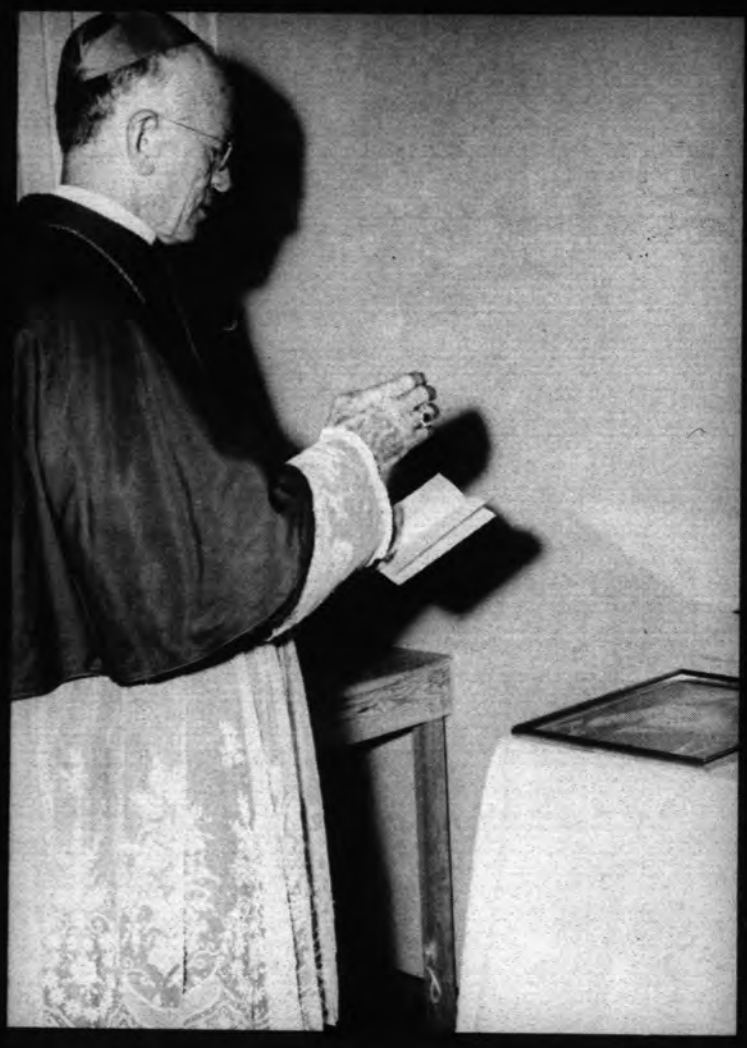

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INTENTIONAL SECOND EXPOSURE

Bishop Gerow enthrones the Sacred Heart in Clarksdale Center

St. Franci... to C...

Anxious to see the beautiful Doctrine of the Mystical Body of Christ more concretely practiced, Miss Kate Jordan, a few years ago opened St. Francis Information Center in Greenwood, Miss. A young white woman living in the midst of poor and dejected Negroes in a section of the bitterest race antagonism, bigotry and injustice! And receiving no remuneration, she had dedicated herself to the service of these Negroes! The hardships connected with all beginnings were augmented greatly by this peculiar situation just described. Undaunted, Miss Jordan went ahead, spearheading her program with the spiritual first! Soon other women came—women also eager to help restore all things in Christ—

Father Nathaniel, Miss Kate Jordan and Mr. Verdin.

Bishop Gerow with the Lay

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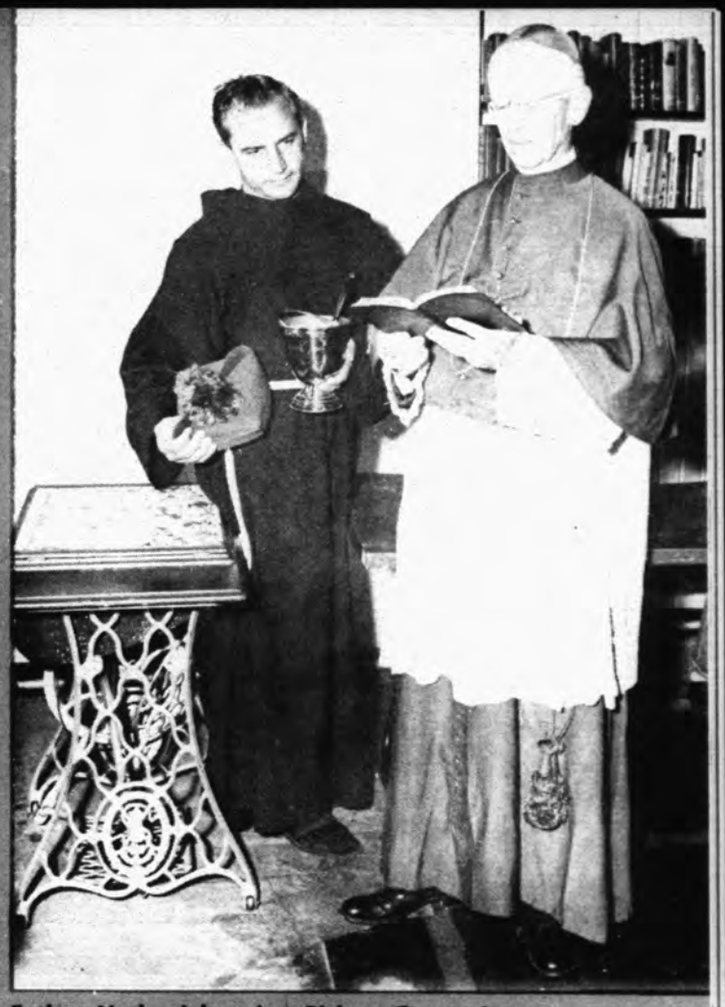
and so with Miss Jordan formed a Lay Institute. Under the kindly and paternal solicitude of the Most Rev. R. O. Gerow, S.T.D., Bishop of Natchez, and Father Nathaniel, O.F.M., Spiritual Director, the group has grown and so in May of this year branched out and organized the first daughter chapter in Clarksdale, Miss., under the auspices of Father Robert O'Leary, S.V.D. September's pictorial review features the opening of the Clarksdale branch of St. Francis Information Center. If anyone wishes to help the noteworthy work of this Institute address:

Miss Kate Jordan
708 Avenue 'I'
Greenwood, Mississippi



Father Nathaniel assists Bishop Gerow in Dedication

Bishop Gerow, Father O'Leary, S.V.D. and some of the charges.

erow with the Lay Institute Members

Victory Noll Convert A Priest

by William E. King, C.M.F.

Father King, author of this article

Curiosity probably had a great deal to do with it. To a little Methodist, the idea of attending a Catholic catechism class presented somewhat of a challenge. But gathering myself up to the full extent of my ten years of manhood, I pushed open the door and walked into what proved to be a new and fascinating world.

A quiet little blue-garbed woman, Sister Denise, looked up from the small grey catechism from which she was teaching, and welcomed me to the class.

Several things, I noticed, were different from what I had come to expect in my Methodist Sunday school. First of all, I observed that there was a certain air of seriousness and silence about the class which carried with it an almost physical impression of reverence. This impression was only intensified by the making of the sign of the cross, the use of holy water, and the genuflections towards the small white throne of God. Then again, I could not but be aware of the new racial ambiance. My own church had been an exclusively colored congregation. Here I found myself the only Negro child in the whole class. The friendliness and cordiality with which I was met (although not all my Negro brethren have received such an unprejudiced reception from their white fellow Catholics) brought home to me, in a very concrete and tangible way, the universality of the Church.

During the months that followed, my interest in the classes, and in the teaching and practices of the Church, increased. That Lent, although I was as yet not a Catholic, I attended Mass daily in addition to the regular classes. Finally, after six months of careful instruction, I received the Sacrament of Baptism on May 18, 1939, and had the happiness of making my First Holy Communion with the rest of my class on the following day.

The next two events of serious religious significance to me were by becoming an altar boy and being confirmed. It was due, perhaps, to this intimate contact with the Holy Sacrifice as acolyte that I felt the first stirrings of a vocation to the priesthood, and by my Confirmation received the fortitude I needed to carry out my resolve.

The fact that I was the only Catholic in my family and had no relatives with whom I could share my religious convictions might have made me feel somewhat isolated, but the constant encouragement and inspiration of Our Lady of Victory Missionary Sisters were always there to support me.

It was my good fortune to attend a parochial school, St. Mary's in Visalia, for my last year of grammar school. The Catholic atmosphere which I had missed in public schools, no doubt, deepened my appreciation of the beauties of the faith, and awakened my as yet unformed religious aspirations. These ideals were fostered and channeled by the Immaculate Heart Sisters who counseled me to see the Claretian vocational director, Father Eugene Herran, in Los Angeles. Father Herran, who received me most cordially,

arranged for my entry into Del Amo Junior Seminary at Compton, California, where for the next few years I pursued the traditional classical studies.

I began my year of probation and intensive preparation for the religious life at Immaculate Heart Novitiate in Los Angeles in September 1946. Here, on October 23, 1947, I pronounced for the first time the three vows of poverty, chastity, and obedience. Among the many friends who attended the ceremony were three Our Lady of Victory Missionary Sisters, one of whom was that same Sister Denise who just seven years before had brought me into the Church of Christ.

During the four years that followed, I was stationed at Dominguez Major Seminary in Compton, where, on completing the Liberal Arts Course, I received the degree of Bachelor of Arts in Philosophy from Loyola University at Los Angeles.

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On returning to the West Coast, by the kind arrangement of my superiors, I followed an intensive summer course in Library Science at Immaculate Heart College in Hollywood.

And then, at the end of summer, came the day of days! At Claretville on August 24, 1955, through the imposition of hands of His Excellency, the Most Reverend Timothy Manning, auxiliary bishop of Los Angeles, I received the unthinkable power of changing bread and wine into Christ's very flesh and blood.

After the Ordination Mass, I descended the altar steps to the communion rail to give my first blessing. This is one moment I had been looking forward to: to hold my hands, fragrant with the holy oils, over my mother's head in my first priestly benediction. In that moment, I realized that it was worth all the hard work and sacrifices of the past years —and more.

A week later, I had the rewarding experience of celebrating my first solemn high Mass in St. Aloysius' Church in Tulare. The significance of the occasion was enriched for me with many memories, for it was in this same church that I had been baptized, made my First Holy Communion, was confirmed, had served—and now *said* —Holy Mass. Great was my happiness—and gratitude—when, following the Mass, I imparted my priestly blessing to several Our Lady of Victory Missionary Sisters who were among the great number of relatives, friends, and acquaintances who attended.

As my first assignment, I have been appointed professor of Sacred Scripture and assistant prefect of theologians at Claretville. I feel honored that I should be privileged to take part in the formation of these young men who will some day, like myself, become other Christs.

And to think that all these graces might have passed me by, if on that summer day, so many years before, I had not been led by curiosity to open a door that led to Christ!

INTENTIONAL SECOND EXPOSURE

Victory Noll Convert A Priest

by William E. King, C.M.F.

Father King, author of this article

Curiosity probably had a great deal to do with it. To a little Methodist, the idea of attending a Catholic catechism class presented somewhat of a challenge. But gathering myself up to the full extent of my ten years of manhood, I pushed open the door and walked into what proved to be a new and fascinating world.

A quiet little blue-garbed woman, Sister Denise, looked up from the small grey catechism from which she was teaching, and welcomed me to the class.

Several things, I noticed, were different from what I had come to expect in my Methodist Sunday school. First of all, I observed that there was a certain air of seriousness and silence about the class which carried with it an almost physical impression of reverence. This impression was only intensified by the making of the sign of the cross, the use of holy water, and the genuflections towards the small white throne of God. Then again, I could not but be aware of the new racial ambiance. My own church had been an exclusively colored congregation. Here I found myself the only Negro child in the whole class. The friendliness and cordiality with which I was met (although not all my Negro brethren have received such an unprejudiced reception from their white fellow Catholics) brought home to me, in a very concrete and tangible way, the universality of the Church.

During the months that followed, my interest in the classes, and in the teaching and practices of the Church, increased. That Lent, although I was as yet not a Catholic, I attended Mass daily in addition to the regular classes. Finally, after six months of careful instruction, I received the Sacrament of Baptism on May 18, 1939, and had the happiness of making my First Holy Communion with the rest of my class on the following day.

The next two events of serious religious significance to me were by becoming an altar boy and being confirmed. It was due, perhaps, to this intimate contact with the Holy Sacrifice as acolyte that I felt the first stirrings of a vocation to the priesthood, and by my Confirmation received the fortitude I needed to carry out my resolve.

The fact that I was the only Catholic in my family and had no relatives with whom I could share my religious convictions might have made me feel somewhat isolated, but the constant encouragement and inspiration of Our Lady of Victory Missionary Sisters were always there to support me.

It was my good fortune to attend a parochial school, St. Mary's in Visalia, for my last year of grammar school. The Catholic atmosphere which I had missed in public schools, no doubt, deepened my appreciation of the beauties of the faith, and awakened my as yet unformed religious aspirations. These ideals were fostered and channeled by the Immaculate Heart Sisters who counseled me to see the Claretian vocational director, Father Eugene Herran, in Los Angeles. Father Herran, who received me most cordially,

arranged for my entry into Del Amo Junior Seminary at Compton, California, where for the next few years I pursued the traditional classical studies.

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Replica in miniature of the Sacred Heart Wayside Shrine which overlooks U.S. 90 at St. Augustine's Seminary, home of the MESSENGER.

MONTHLY NOVENA

TO THE

SACRED HEART

Next Novena

Sept. 27 – Oct. 5

For the benefactors and friends of the DIVINE WORD MISSIONARIES of the Southern Province.

★ Novena ends on the First Friday of each month.

★ Daily during the Novena a Mass will be said by the Very Rev. Robert E. Pung, S.V.D., Provincial, for your petitions.

★ Daily from January to December, your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.

★ Send your petition and offering before the first day of the Novena.

Date .....

Dear Father Pung:

Enclosed is my offering of $..... towards the work of the Divine Word Missionaries in the HOME MISSIONS among the Mexicans, Japanese and Colored of the Southern Province. Please remember my petitions in your Sacred Heart Novena and I will offer my prayers and sacrifices for your Missionaries.

Name .....

Address .....

City ..... Zone ..... State .....

My Petition .....

Along the Divine Word Mission Trail!!!

Father Robert O'Leary, S. V. D. Joins Western Province

Father Robert O'Leary, S.V.D., a militant missionary here in the Southern Province of St. Augustine's for a number of years has left to join the Western Province. His is an appointment from the Generalate in Rome. He is to assist Father Ralph Thyken, S.V.D. in raising funds for the support of S.V.D. Catholic Universities in the Missions.

Father Thaddeus Boucree, S.V.D., former assistant at Immaculate Heart of Mary Church in Lafayette, La., has been appointed pastor of Rosary Catholic Mission, Hattiesburg, Miss., succeeding Father Leonard Hoeffler, S.V.D.

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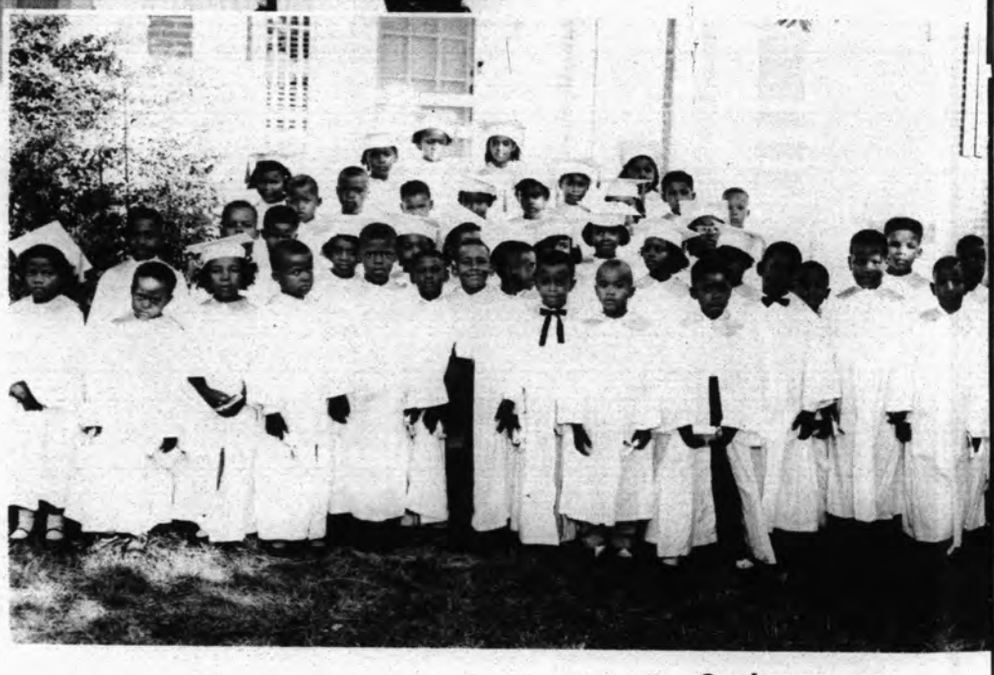
Kindergarten Graduates At St. John's School, Waco, Texas

Graduates receive diplomas. — Father Stanley Gootee, pastor, is seen in the audience.



Graduates pose before the Rectory

Mrs. Maude Buchanan, second from right, who was recently buried in Bay St. Louis, Miss. was active for a number of years in sponsoring burses for Negro priests. In your charity please pray for the repose of her soul.

Father John Doyle, S.S.J., with his first communicants of last May. Father is pastor of St. Catherine's Church, Donaldsonville, La. Since his coming to Donaldsonville four years ago, Father has built a new Sisters' convent and is now seeking funds for a grammar-high school unit. Holy Family Sisters, whose motherhouse is in New Orleans, staff the school and prepared the First Communicants.

FIRST NEGRO GRADUATE

Mobile, Ala. — Mrs. Fannie Ernestine Motley, a Baptist, became the first Negro to be graduated from Spring Hill College (Jesuit) in its 126 year history. The wife of the Rev. D. L. Motley, Baptist pastor in Plateau, she received a Bachelor of Science degree with honors. She was one of the first students admitted after day classes were opened to Negroes at Spring Hill two years ago. Negroes had previously been admitted to night classes. (May, 1956)

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Seminary News....

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On September 29, Feast of St. Michael Archangel, ordination to the Subdiaconate will be conferred by His Lordship, the Most Rev. J. O. Bowers, S.V.D. Recipients of the Subdiaconate will be the Revs. Joseph Guidry, Raymond Guidry, George Heffner, August Langenkamp, and Jerome LeDoux—all members of the Society of the Divine Word.

GO WEST !

It was Horace Greeley, I believe, who first stirred the imagination of thousands seeking riches and happiness with the clarion call: 'Go West, young man!' The southern branch of the S.V.D. has done just that. But our prime motive is vocations to the priesthood and religious life. That is the purpose of our new Divine Word Seminary, Marygrove, La Siera, Calif., 45 miles east of Los Angeles. The dedication will be held on October 3rd, Feast of the Little Flower, with His Excellency, Bishop Charles Buddy, D.D., Bishop of San Diego, officiating. For further information on this new Divine Word Foundation, see p. 218 of this issue.

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Fraters Joseph Guidry and James Henry were chosen as representatives from St. Augustine's for the annual S.C.A.S. (Seminarians' Catholic Action of the South), held this year at Immaculata Seminary, Lafayette, La., in the middle of August. The S.C.A.S. is the southern seminarians' way and means of becoming acquainted with the vital problems affecting the environs in which they will later work.

Racial bias in the United States is not only a moral evil. It doesn't even make good common sense. Ask any U. S. Information Service employee whose task is to make known to Asia's colored millions the virtues of American democracy. New York *Times* correspondent Robert Alden, writing from Singapore on April 19, quotes one as follows:

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However important our economic and technical assistance programs, they are no sure antidote to communism. Yet there is something inconsistent in preachings about the dignity of the human person which does not jibe with reality here at home. Colored Asians are the first to sense the hypocrisy.

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U. S. RACIAL BIAS AND ASIA

(Editorial from *America*, Jesuit weekly, May 12, 1956)

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*1 chasuble at $60.00 (at least 5 are needed)

*1 cope at $65.00 (at least 5 are needed)

*1 humeral veil at $45.00

*1 Benediction Stole and Burse $20.00

*Complete Irish Linen Altar for 2 side Altars $100.00

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*Albs (6) $132.00

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Help Our New Seminary By Starting or Helping to

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A Burse or Scholarship of $5,000, invested, will support a seminarian until ordination. Then it will be applied to another and another. Won't you please help our new seminary by completing a burse or starting a new one in honor of your favorite saint?

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Sacred Heart	100.00
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Boys' & Girls' CORNER

My dear Boys and Girls:

Well, here we are at the beginning of the new school year, and in the breezy month of September. There's something about September that some of us like and that some others do not like. Here's a little Acorn to tell you about it:

September always brings two things:
A weather that is nice and cool,
And also the first day of school.
by A. Corne

Now that you have started or are soon to start back to school, I hope you get your Thinking-Caps on and keep our Corner's contests rolling along. But here's what's first on our program:

A. CORNE'S MAIL BOX

I heard from a fine bunch of my young friends, and I was overjoyed to read their letters. You will like them, too.

Dear A. Corne:

This is the first time I ever received the "MESSENGER". I enjoyed it thoroughly. I am 15 years old and in the fall I will enter second year of Visitation High School. Your Boys' and Girls' Corner really interested me and I liked it a lot. I also read about the Vocation Verse Contest, so enclosed is my entry. The picture of the orchestra of Little Flower School really surprised me since I live in Chicago and it's only about 12 blocks away. Also I recognized one of my friends in it. Well I better close now.

Sincerely yours,
Mary M. Conley
Chicago, Ill.

Mary, thanks for your fine letter. I am glad you are, and hope you continue to be, interested in the Boys' and Girls' Corner.

Dear A. Corne:

I received your card today, and enjoyed looking at the beautiful picture, and want to thank you for it. I am glad to know that the Verse rhymed this time and thank you for entering it in the contest. Willie sends his best wishes to you; also the family. We went on a picnic yesterday to St. John Berchmans

Asylum. We also met some of the Sisters of the Holy Family. May the Christ Child be always with you.
Lovingly in Jesus, Mary and Joseph,
June M. Boutte
New Orleans, La.

I am glad that the card pleased you, June. Keep trying your best to win the Contest.

Dear A. Corne:

I live in Fairview. I have four sisters and I have four brothers and one brother-in-law. We live out in the country and have many animals. I am going into the 7th grade when school starts again.

Yours in Christ,
Mary Dvorak
Girard, Penna.

Sometimes, I think to myself that I'm a lucky guy to have so many nice young friends to write me letters. Mary also sent in a Vocation Verse and an answer to our geography puzzle.

Dear A. Corne:

I am twelve years old and am in the 8th grade at St. Boniface's school. I like to go swimming and skating but my two favorite hobbies are reading and collecting dogs. I like to write letters and have 3 pen-pals.

I am a newcomer to the CORNER, and I would like to ask 2 questions. Can you send in the answers to the puzzle as often as you like? How long will the "Vocation Verse" contest last? We've only received 3 issues of the MESSENGER, but as soon as we get it in the mail I always turn to the CORNER first. I like it very much (especially, the puzzles.)

I have one brother and one sister. We don't have any pets, but I would like to get a puppy. God bless you and your good work.

Yours truly,
Gayle Beck
Cleveland, Ohio

Gayle, I see very well that you like to write letters, and interesting ones, too. Welcome to the CORNER. You can send in the answers to the puzzles as often as you like. The Vocation Verse Contest will last to the end of this year. Then, we will start another one, that I hope you all will like.

Dear A. Corne:

I want to write and tell you all about myself. I am eleven years old, and I am in the seventh grade of St. Thomas Acquinas School in Jamaica Plain. I have two other sisters, Mary Jane and Kathleen, but no brothers. I like to read the letters in the CORNER. I received your post card a few days late because I was on my summer vacation at Cape Cod, Mass.

Sincerely,
Priscilla Engler
Jamaica Plain, Mass.

Thank you, Priscilla, for telling me all about yourself. Now I feel that I have known you for a long time. I am delighted to know that you, and perhaps your big sisters, like the CORNER. I offer a fervent GOD BLESS YOU to you and all my young friends who write in.

VOCATION VERSE CONTEST

Seven young folks tried, and tried hard to take the prize in this month's Contest, and only three were successful. All girls, too. It seems as if the boys don't go for poetry.

Mary M. Conley of Chicago, Ill., took first prize with the following inspiring verse:

Perhaps some day I'll be a nursing nun,
And serve God in two ways instead of one.

Maybe Peggy Hoffman of Chicago, Ill., is thinking of joining the WAVES, because this was her entry that took second place:

When I grow up I'll sail a boat;
Upon the water it will float.

But Marjorie Lee of Roselle, New Jersey, is different. She says that she wants to stick to the land for her life work: she wrote —

To be a Sister is what I planned,
And help Missionaries all over the land.

These three are the prize winners. Honorable mention goes to the following four:

To be a nun is my notion;
To pray in godly devotion.

June Boutte
New Orleans, La.

INTENTIONAL SECOND EXPOSURE

Boys' & Girls' CORNER

My dear Boys and Girls:

Well, here we are at the beginning of the new school year, and in the breezy month of September. There's something about September that some of us like and that some others do not like. Here's a little Acorn to tell you about it:

September always brings two things:
A weather that is nice and cool,
And also the first day of school.
by A. Corne

Now that you have started or are soon to start back to school, I hope you get your Thinking-Caps on and keep our Corner's contests rolling along. But here's what's first on our program:

I heard from a fine bunch of my young friends, and I was overjoyed to read their letters. You will like them, too.

Dear A. Corne:

This is the first time I ever received the "MESSENGER". I enjoyed it thoroughly. I am 15 years old and in the fall I will enter second year of Visitation High School. Your Boys' and Girls' Corner really interested me and I liked it a lot. I also read about the Vocation Verse Contest, so enclosed is my entry. The picture of the orchestra of Little Flower School really surprised me since I live in Chicago and it's only about 12 blocks away. Also I recognized one of my friends in it. Well I better close now.

Sincerely yours,
Mary M. Conley
Chicago, Ill.

Mary, thanks for your fine letter. I am glad you are, and hope you continue to be, interested in the Boys' and Girls' Corner.

Dear A. Corne:

I received your card today, and enjoyed looking at the beautiful picture, and want to thank you for it. I am glad to know that the Verse rhymed this time and thank you for entering it in the contest. Willie sends his best wishes to you; also the family. We went on a picnic yesterday to St. John Berchmans

Asylum. We also met some of the Sisters of the Holy Family. May the Christ Child be always with you.
Lovingly in Jesus, Mary and Joseph,
June M. Boutte
New Orleans, La.

I am glad that the card pleased you, June. Keep trying your best to win the Contest.

Dear A. Corne:

I live in Fairview. I have four sisters and I have four brothers and one brother-in-law. We live out in the country and have many animals. I am going into the 7th grade when school starts again.

Yours in Christ,
Mary Dvorak
Girard, Penna.

Sometimes, I think to myself that I'm a lucky guy to have so many nice young friends to write me letters. Mary also sent in a Vocation Verse and an answer to our geography puzzle.

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June Boutte
New Orleans, La.

I want to be like Blessed Lady in Blue
And teach all children what to do.
Carolyn Boyd
New Orleans, La.

I want to be a nurse,
So sick people don't get worse.
Mary Dvorak
Girard, Penn.

To be a nun is my way
To help all children everyday.
Joanne Ozaniec
Glenview, Ill.

You know, I'll bet that if the boys really put their minds to it, they could write just as good Vocation Verses as the girls did. But it's something that has to be tried, and some of them might not like hard work. Well, if they want everything to come easy, they'll never win a prize anywhere, at least not in this CORNER.

But boys and girls, it's easy to enter the Vocation Verse Contest; just think of what you might be some day, put it in a little two line verse that rhymes, write it down, and send it with your name and address to me here at the Seminary. And just like that! — you are in the Vocation Verse Contest. Try it! I'll be waiting for your entry.

OLD PUZZLE

Puzzle, puzzle! Who's got the answer? Well, it seems as if the answer is known all over these United States. I received nineteen (yep! 19) complete answers to my last puzzle. And I thought it was too hard. So, it turns out that 19 boys and girls have received prizes for their answers submitted to the geography puzzle. Their names are given as the answers were received.

1—Sheila Ducatel, Baton Rouge, La., (who won the May puzzle prize);

2—Carmelita Bailey, Maywood, Ill.;

3—Betty Bailey, Deland, Fla.;

4—Peggy Hoffman, Chicago, Ill.;

5—Ellary Wagoner, New Orleans, La.;

6—Mary Pat Casey, Youngstown, Ohio;

7—John Maruskin, Youngstown, Ohio;

8—Trudy Deom, Kenosha, Wisconsin;

9—Roger Kuite, Casper, Wyoming;

10—Mary Dvorak, Girard, Penn.;

11—Priscilla Engler, Jamaica Plain, Mass.;

12—Diana Hrovat, Cleveland, Ohio;

13—Gayle Beck, Cleveland, Ohio;

14—Winifred Zagrodnik, Manitowoc, Wisc.;

15—Kathleen Engler, Jamaica Plain, Mass.;

16—Aline Garrett, St. Martinville, La.;

17—Ildiko Olah, Chicago, Ill.;

18—Diane Benya, Akron, Ohio;

19—Geraldine Zarbo, Brooklyn, N.Y.

The following boys and girls sent incomplete answers, and get honorable mention:

Michael Roy, Baton Rouge, La.;

Carolyn Boyd, New Orleans, La.;

Robert Zisk, Bronx, N. Y.;

Elizabeth D'Antoni, Baton Rouge, La.;

Leola Richard, Opelousas, La.;

Mary M. Sweet, Seattle, Wash.;

Barbara Ann Credeur, Duson, La.;

Linda Landry, Baton Rouge, La.;

Mary Sangirardi, Brooklyn, N. Y.;

Francine and Sandra Mamrak (twins), Cleveland, Ohio;

Mary Ann Schroeder, Belgium, Wisc.;

M. Kelly, Worcester, Mass.

My goodness, I almost forgot to put in the complete solution to the geography puzzle. Well, here it is; the names that were hidden are in big print and in parentheses.

Tony: Are ye a-hungry? (HUNGARY)
Hans: Yes, I am! (SIAM)
Tony: Then, rush-a (RUSSIA) to the table an' I feed ye. (FIJI)
Hans: Alright, sweeden (SWEDEN) my coffee; den mark (DENMARK) my bill.

NEW PUZZLE:

FATHER SMILEY'S FARM

With a generous smile for the class that had been so attentive during the lesson, Father Smiley closed his catechism. Looking at the pert young faces before him, he said: "We have a minute left. You can ask me anything you wish." From the wildly waving hands, he called on Tony Cochon.

"Please, Father," said Tony, "what did you have on your farm back home?"

"That's a good question," replied Father Smiley, "but I'm going to make you work for the answer." And rising from his seat, he wrote two long sentences on the blackboard —

HE NEVER AMASSED THE SCATTERED DANDELIONS THAT WERE SPOILING OATS.

SCOWLING, SHE EPITOMIZED THE DOGMA FOR THE BRATS IN THE CROWD.

"In those two sentences, there are ten names of what we have on our farm back home. I'm going to let you find them for yourselves." And as the bell rang, he said the closing prayers, and with a big smile, left the room.

Boys and Girls, Father Smiley's students started work on that puzzle immediately. I wonder if you could figure it out, too. There's a prize waiting for the correct answer to this puzzle; the names of the ten things on Father Smiley's farm back home. But, OBSERVE THE FOLLOWING RULE: — The names have to be in the correct order as they occur in the two sentences.

If you can find the ten names, you are very observant. Look for the complete answer in the next MESSENGER.

Until then, may God bless and keep all of you.

Every day I say a prayer
That God may grant His love
and grace
To boys and girls who everywhere
Look upward to His shining Face.

A. CORNE
Divine Word Seminary
Bay Saint Louis, Miss.

One day Michelangelo was strolling through a back street in Florence with a friend. He stopped to examine a block of marble half buried with dirt and rubbish. He cleared away the debris and lifted it from the mire. Surprised, his companion asked what he wanted with such a worthless piece of rock.

"Oh there's an angel in that stone and I must bring it out," was Michelangelo's famous reply.

He brought the piece of marble to his studio. Patiently and lovingly he worked on it and finally brought out the hidden glory that was to inspire others for ages to come.

You too can be God's instrument in bringing out what is true, good and beautiful in the worst of men. God Himself put His own image in every human being. — (*Christopher News Notes*)

Invest your SURPLUS FUNDS thru *our* ANNUITY PLAN

FUNDS NOT NEEDED BY YOUR FAMILY

Yes, money which you often thought of "ear-marking" for the Missions — Those are the funds that we want you to send for an Annuity.

BECOME A STOCKHOLDER, SO TO SAY, IN A MISSIONARY ORGANIZATION

DON'T WAIT UNTIL AFTER DEATH, DO SOMETHING NOW!

OUR ANNUITY IS, AT ONE AND THE SAME TIME, A GIFT AND AN INVESTMENT.

The Annuity Contract assures you of a fixed income for Life.

Write us today or mail the Coupon.

Divine Word Missionaries,
Annuity Dept.
Bay Saint Louis, Mississippi

Dear Father:

Please send me details of your Annuity Plan.

NAME ..... (Age).....

ADDRESS .....

CITY ..... ZONE..... STATE.....

ST. AUGUSTINE'S CATHOLIC Messenger

Remember The HOME & FOREIGN *Missions*

by Enrolling in The Society for the PROPAGATION of the FAITH

MEMBERSHIPS

ORDINARY Membership enrolls an individual for one year.

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CUT OUT & MAIL

Dear Father:

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Name_____

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St. Augustine's
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Our Cover

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The MAGAZINE *with a* MESSAGE

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Contributing Editors

Mr. Harold F. Hall—*Circulation Consultant*

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E. M. Egan

Recently when His Excellency, Archbishop Cushing, reminded us that our bishops are the focal point in any anti-Catholic attack, and are subject to the personal malice of our Communist atheistic enemies, he brought to us forcefully the dangers to which they are exposed because of their calling, and their station in life.

The average man is inclined to think of a bishop as a well-protected individual, something of a hot-house flower in the hierarchy. He envisions him in costly robes (which are worn on such very rare occasions) and he sees him dining sumptuously and relaxing from the duties of his office for long periods of time.

In short, a bishop has pretty much of a vacation the whole year round, our unthinking friend surmises, and he does not pause to look beyond his own selfish interpretation of the tremendously responsible office a bishop holds, the weight of his duties, and the time-consuming labors in behalf of his flock which are ever calling him to greater exertions. Like everyone who receives a high spiritual calling, a bishop has a great deal to answer for before Almighty God.

Cardinal McIntyre, the fourth American Cardinal receives the red hat.

All his efforts must aim at preserving the True Faith and a high moral tone among the people. He attains this end by good example, by preaching, by daily solicitude for the good administration of the diocese, and by prayer. Bishops, in effect, are bound by the Divine law to implore the help of God for the faithful committed to their care.

In Europe, for instance, many centuries ago, Hanover was a country whose Christianity began during the time of the Emperor Charlemagne. Her bishops were almost the sole custodians of culture and learning, and exponents of business methods. These Princes of the Church were men of rare intellectual endowments; men, moreover, of extensive learning and of moral excellence. Their names will always reflect honor on the German episcopate; names such as those of Bishop Godehard of Hildesheim; of Liemar and Adalbert, Archbishops of Bremen; of Benno II of Osnabruck; of Meinwerk of Paderborn, and others.

Benno II and Detmar stand preeminent among the Bishops of Osnabruck in the early Middle Ages. Benno II was as illustrious on account of his knowledge and efficiency in building and husbandry as because of his ecclesiastical and political ability. Detmar according to contemporary accounts was one of the most learned men of his day.

Bishop Bernward, who died in 1022, was an exceptionally pious, learned, and art-loving prelate, one of the most influential men of this period. The Church canonized him in the year 1193, but even during his lifetime he looms up a venerable and saintly fig-

Three of our American Cardinals greet the Holy Father in Rome.

ure, in the midst of wild excitement, wars, and strife. Rarely do we meet with a Prince of the Church who at the same time held so brilliant a position in the world and yet a man of such touching modesty, of such learning and love of art, and so solicitous a father of the lowly and the poor.

He was the tutor, friend, and counsellor of his emperor; he conducted negotiations for him and followed him into battle. He governed his diocese, founded churches and abbeys, and also built strong fortresses for a protection against foreign marauders, and raised the fortifications around his metropolitan city. He took care of the needy and the sick and adjusted legal disputes. He was not only a liberal patron of art and science, but was himself a scholar and an artist and the foremost educator of his day. In the history of art, his importance is even greater than in political history or in legend. Achievements in architecture, calligraphy, and metal work, bear the impress of royal magnificence and deep religious sentiment. They may be looked upon as the finest products of the truly Christian spirit which in the tenth and eleventh centuries pervaded Europe.

* * * *

From Ireland came an illustrious Bishop, appointed to the diocese of Harbor Grace in Newfoundland, in

HISTORIC EVENT

Unique in the annals of the Franciscan Province of St. John the Baptist was the solemn profession of two Negro friars at Duns Scotus College, Franciscan house of philosophy at Detroit, Mich., in August.

The home parish of Friar Benedict Justice, O.F.M., is St. Monica's, Tulsa, Okla. Friar Francis Solanus Williams, O.F.M., is from Our Lady of Perpetual Help Parish, Kansas City, Kans.

Although Franciscans of the Cincinnati Province have been active in parish and mission work among the Negroes for more than 50 years, these two young men are the first among the Colored religious of the province to make solemn profession.

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Although Franciscans of the Cincinnati Province have been active in parish and mission work among the Negroes for more than 50 years, these two young men are the first among the Colored religious of the province to make solemn profession.

Bishop Kiwanuka, an outstanding leader among the Bishops of Africa.

1856. Harbor Grace comprises all the northern bays — Conception, Trinity, Bonavista, Notre Dame, and White Bays — together with that portion of the coast of Labrador over which the Government of Newfoundland exercises jurisdiction. Reverend John Dalton, a native of Thurles, in County Tipperary, was appointed first Bishop of Harbor Grace, and was consecrated by Right Reverend Dr. Mullock in the cathedral, St. John's. He died in May, 1869, having ruled the diocese thirteen years. His episcopate was peaceful and full of good works, the great achievement of his administration being the erection of the Cathedral of the Immaculate Conception.

Bishop Dalton was succeeded by

Bishop Boardman zealous leader of the Propagation for the Faith in Brooklyn.

Right Reverend Henry Carfagnini, an Italian friar of the Order of St. Francis. He had been previously president of St. Bonaventure's College, St. John's. Dr. Carfagnini was consecrated in 1870. He was a man of large conception, breadth of view, and bold initiative. During his ten years' administration he increased the number of the diocesan clergy from six to fourteen, encouraged the erection of churches and schools, and completed and embellished the cathedral at Harbor Grace.

Following the death of Bishop Carfagnini, Reverend Ronald Macdonald,

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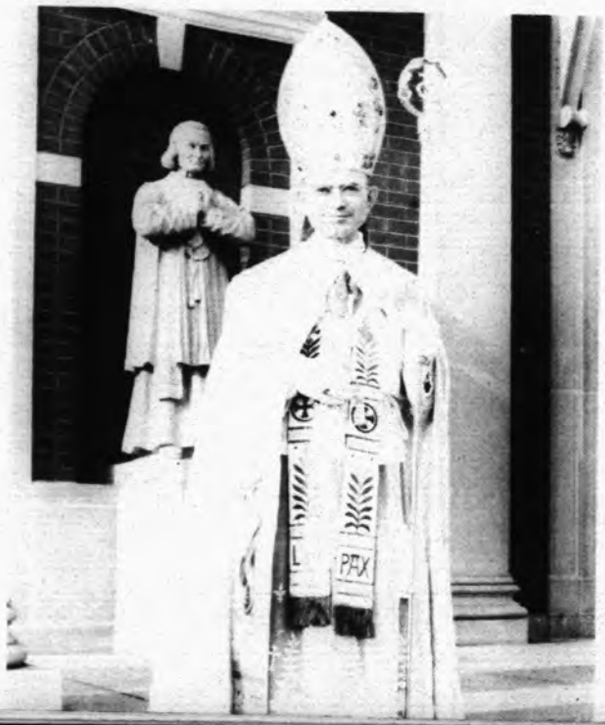

Bishop Sheen comes to serve at the home for the aged.

Current News!

The Very Rev. Harold Rigney, S.V.D. (Four Years in a Red Hell) with Father Clifford King, S.V.D., leads the grand procession in the mass meeting of the recent C. S. M. C. Convention at Notre Dame University. Among those who follow in the procession are the President of Notre Dame University, Father Hesburgh, C. S. C., Monsignor Freking, Executive Secretary of C. S. M. C. and Bishop Joseph Bowers, S.V.D., D.D. of Accra, B. W. Africa.

St. Augustine's own, Bishop Joseph Bowers, S.V. D., D.D. of Accra chats with His Excellency, the Most Rev. Archbishop Denis E. Hurley, O.M.I. of Durban, South Africa and two lay members of the C. S. M. C. board at the recent students' confab at Notre Dame University, South Bend, Indiana.

His Eminence, Valerian Cardinal Gracias, Archbishop of Bombay presents 15,000 sacks of rice to the Indian government for the relief of victims in the recent earthquake at Anjar.

His Holiness, Pope Pius XII blesses a huge canopy which will be used in the U. S. National Shrine of Our Lady of Sorrows in Chicago. The famous church in Chicago has been raised to the rank of a minor basilica.

The Faith still lives in Communist-dominated Hungary. An equestrian statue of John Hunyady, Hungarian national hero of the 15th century and a great warrior of Christ, is dedicated recently in Budapest. The ceremonies were replete with a commemorative Mass celebrated by Bishop Michael Endrey.

Gov. Frank Clement of Tennessee raises aloft the hands of television quiz show kids and winners: Lennie Ross (left) and Gloria Lockerman (right).

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Memorial Tower at Emma's

ST. EMMA MILITARY ACADEMY

The story of St. Emma Military Academy started sixty years ago, when General Edward Morrell and Mrs. Morrell of Philadelphia bought "Belmead," the magnificent estate of the Confederate General Cocke. The original course of studies comprised academic subjects and trades. Soon after its founding, the course in military training was added. Agriculture was considered a trade course at that time.

Mrs. Morrell was a sister of the late Rev. Mother Catherine Drexel of Philadelphia, founder of the Sisters of the Blessed Sacrament. This order was founded to work among the Negroes and Indians of the United States. For her work among Negroes, Mother Catherine Drexel is one of the most honored women of the world.

St. Emma Military Academy's cadets are carefully selected from among the applications that come in from all parts of the country from Negro boys with the strongest recommendations of character and intelligence. The educational program is so planned that each cadet takes the standard high school course in addition to which he chooses a trade or the agricultural training. St. Emma's is fully accredited by the State of Virginia.

The military training is under the supervision of Captain Samuel B. Johnson, Jr., CE-USAR. The cadets are schooled in field maneuvers as well as the precision displayed on the drill field. It was the plan of the founders that young men, fortunate to have a training of this type, owe it to themselves and to their country to prepare themselves to be military leaders should they be called. With this in mind, the St. Emma cadet is given all responsibility possible, increasing with each year. He is guided and urged to think for himself and is rewarded for the manner in which he produces.

The Agricultural Hall is the center of instruction for cadets who plan farming careers. On the complete academy farm are herds of dairy and beef cattle, a well-equipped dairy, a swine department, horses and an up-to-date poultry plant. There are truck gardens, orchards and a greenhouse and modern farm machinery is available for use and study. The farm facilities not only supply products for school use and some for sale, but make possible practical demonstrations for the courses in agriculture and for visiting farmers. Following the practice of "learning by doing" the cadets take care of the dairy herd, swine and chickens. The agriculture department produces the necessary milk, eggs and meat along with the fresh vegetables to assure a healthy diet.

Though the student body is Negro, the faculty has been interracial since its beginning. This was the plan of the founders who believed in getting the best instructors for "our boys," regardless of race, creed or color. The academy is under the direction of the Catholic Holy Ghost Fathers, although students of all religions are welcome. Nearly one-half of the students are non-Catholic.

This Rock Castle institution operates on an interracial, non-sectarian basis

The Athletic Program at St. Emma is designed to include every cadet. Every team has its full equipment, its own schedule of home and out-of-town games and for the boys who can't make any of these teams, there is a full program of intramural sports. The academy is also a member of V. I. A. which is made up of high school teams throughout the state.

The Trade School is at the foot of the hill, south of the campus. Measuring over four hundred and twenty-five feet in length and containing over 35,000 square feet of floor space, the main building houses nine individual and complete departments each with its own workshop, class and stock rooms. Here and in nearby buildings and shops are taught the courses in electricity, plumbing, woodworking, carpentry, upholstery, shoemaking, iron working and automobile mechanics.

The social calendar of St. Emma and nearby St. Francis de Sales High School is jointly planned to include dances and other highlights. Sponsor's Sunday in the spring is an annual event when a student of St. Francis de Sales is chosen as sponsor of the companies, the staff and the band.

Nearly two hundred St. Emma alumni have qualified for military commissions and nearly fifty have made careers of Army life. St. Emma's has supplied over one thousand men to the two world wars and the Korean conflict. Latest count showed thirty-two former cadets in the Korean action, one of whom Jerome Brannan, Mount Clemens, Mich., was killed in action.

Schools from all over the country have sent people to study the methods at St. Emma Military Academy and it is a tribute to the founders, General and Mrs. Morrell, that many other institutions have copied the program of St. Emma.

Close-up of the clock tower of the chapel

St. Emma's still holds to the theory that smaller classes permit more individual instruction for each student. The academy director, the Rev. Anthony Lachowsky, C.S.Sp., has issued an invitation to the public to visit St. Emma's and see the school and its beautiful setting.

Morrell Memorial Chapel

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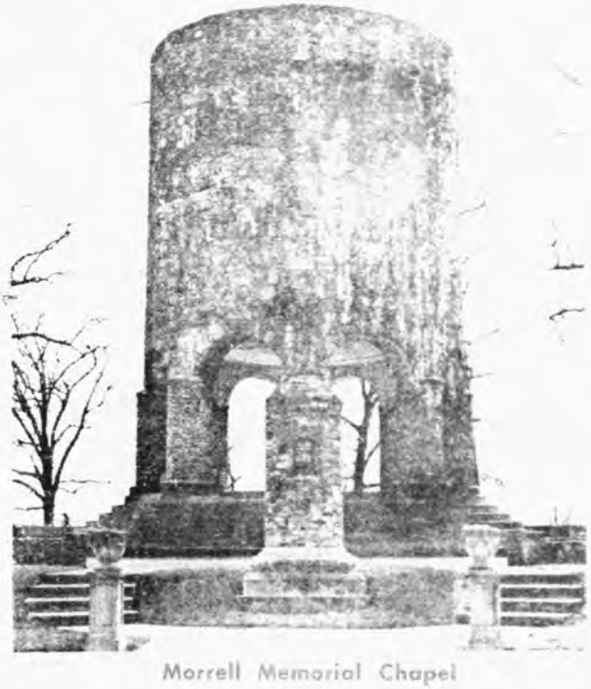


Morrell Memorial Chapel

Rich Land Of Yesteryear

By Ruel McDaniel

Natchitoches, oldest community in the Louisiana Purchase and site of first Catholic Diocese in America is exhilarating city of strange contrasts.

Although industrialization has changed the face of the South and it marches resolutely toward still greater change, it is refreshing to find one community all but surrounded by this progress in Louisiana that clings to much of its old charm and way of life.

When so-called progress taps at the doors of staid Natchitoches, seemingly she, like the demure dames of an ancient era in which the community played such a vital role, turns a deaf ear and hopes the intruder will go away.

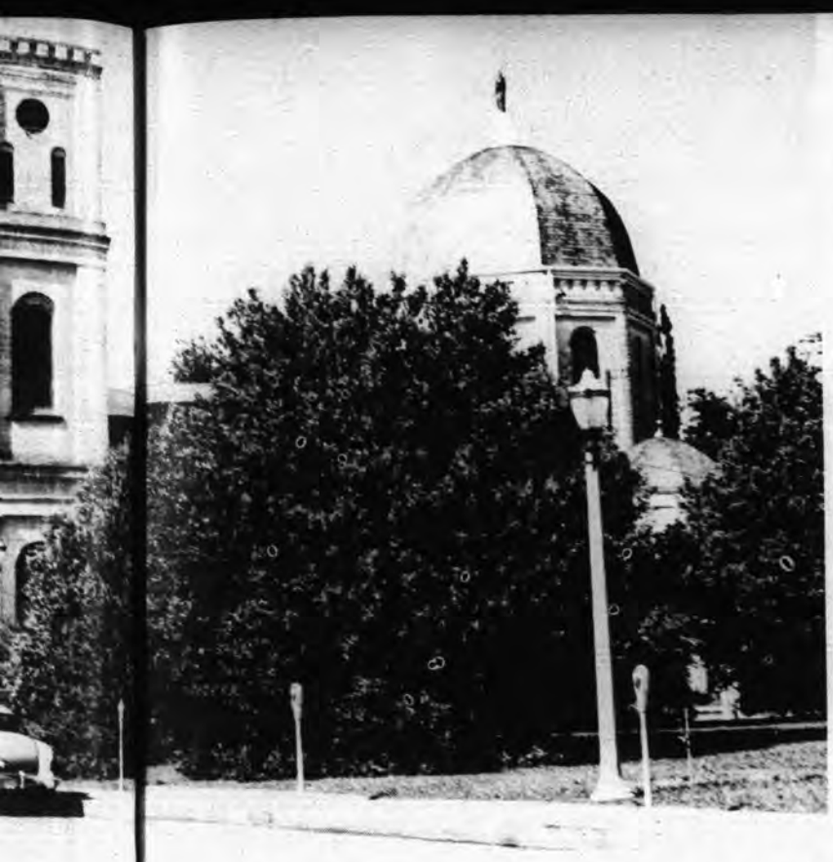
Progress of course has not entirely by-passed Natchitoches. But in spite of the marks of modernization, the landmarks and imprint of a civilization rich in culture and religion 200 years ago make themselves felt above the glitter and din of today.

Natchitoches not only is the oldest city of the vast territory encompassed in the Louisiana Purchase but it is the home of the first Catholic diocese in America, established early in the 1700's. A baptism was recorded here in 1733.

Natchitoches is rich in history and rich in the development of the Church in the vast wilderness of the early Eighteenth Century. Back of the modernized facades of mercantile establishments are walls erected more than two centuries ago. Near a modern drugstore with a dazzling soda fountain is a plaque, marking the burial site of Louis Juchereau de St. Louis, the French explorer and adventurer; and it is fitting that his memorial should occupy a place of honor in the heart of modern Natchitoches, for he founded the settlement in 1714 and for years was a tremendous influence in its growth and position among the outposts of the vast wilderness to the north, south and west.

Nearby is the site of the first Catholic church, built a few months after establishment of the settlement, in 1714. Back of the little log church was a cemetery, in which pioneers and adventurers of all races and creeds were buried with the same solemn respect.

Although modern business houses have obliterated the site of the old log church and even the cemetery, the sleepy old Cane River upon which the main street of Natchitoches fronts rolls on its same quiet way, and iron grills brought over from France more



than a hundred years ago distinguish many of these main-street buildings and mark them as sentinels of the past.

The unique combination of French and Spanish architecture and culture which blended here two hundred years ago still is obvious in the narrow, winding streets, yet modernly paved; in the old homes of many eras past, blissfully resting beside homes as modern as tomorrow.

The settlement almost at once assumed a position of prominence, so strategically was it located. River boats, drawn by mules and even strong-shouldered men, moved up Red River from its juncture with the Mississippi, to give Natchitoches prominence as the pioneer port north and west.

Pack trains from west as far as Mexico City moved upon Natchitoches in those early days, seeking its facilities for water transportation to New Orleans and to world ports. Pack trains consisting of as many as 400 mules trudged the long, arid trek from the west, carrying bars of silver from the rich mines of Mexico, dried buffalo tongues, hides and some gold. These the traders exchanged for silks, woolens, canned goods, to pack back to the West and sell at a profit. Natchitoches was a hub, from which many trails spoked out. More than two centuries ago it was making history, and the marks of that rich history are conspicuous in the sturdy old buildings, the slow-moving river, the French talk of the people.

In 1824 the first steamboat reached Natchitoches, and business leaders predicted that it would become the greatest city in the South. But even in the midst of the celebration for what the steam boats meant to the community, elements were forming to halt the community in its growth. Railroads were building, to make water transportation and the pack trains less important; and even Nature conspired against the community. When a flood subsided, the Red River had changed its course, leaving the community five miles from the new channel. Disgusted, the townspeople named the bayou left by the roaming Red the Cane River, and it remains little changed today, save the beautification of its grass-covered and tree-lined banks and the numerous bridges that tie up the two sides of the community.

Still standing in excellent order in Natchitoches as ties with the past are such buildings as the House of Brides, built during the American Revolution. It was one of several dowry houses built in Natchitoches. Many brides of early days and of recent years have been married in the old house.

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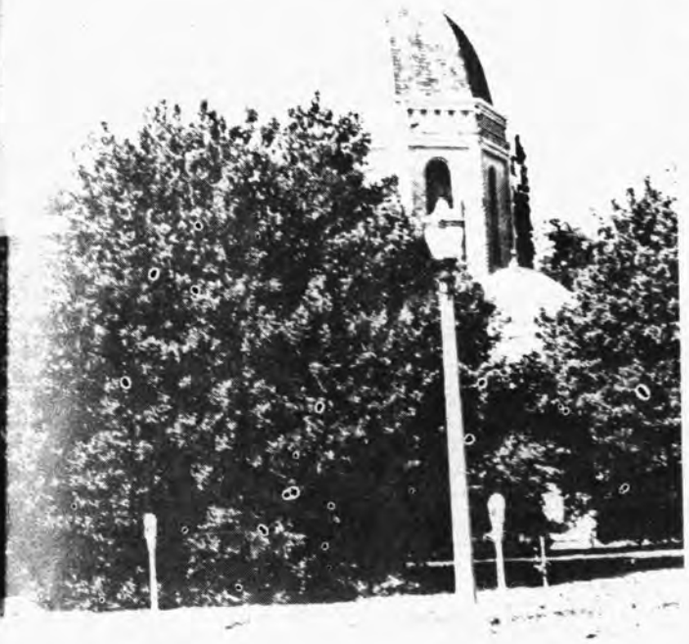

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Near the site of the original log cabin church built in 1714 stands today, a rich Romanesque architectural design, the Church of the Immaculate Conception, built in 1856 as the Cathedral of St. Francis. Much of the history of the community evolved around this church and its log-cabin predecessor, and its archives record the rich saga of the territory.

The moment the visitor enters Natchitoches, he agrees that it is "different". The eye tells him some of the reasons, the ear tells him others; but he must dig into the musty history-books to envision its full richness.

Christmas Special

Two Autographed Novels ..... **Father E. J. Edwards**

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NO GREATER ZEAL

By Father Edward Wojniak, S.V.D.

EDITOR'S NOTE: *"No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in condensed form in the "Messenger." The author of this biography, which will be published in book form in October, is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.*

Chapter 5: God's Oriental Vineyard

When newly-ordained Father Megan got to China, he began to assimilate the Chinese language, customs, and traditions with apostolic zeal. The same driving zeal soon found him prefect apostolic of Sinsiang. And it was there that he became a hero by his fearless resistance of the Communists.

The hero of Sinsiang did not rest on his laurels. Instead, he plied all the harder, using his newly won prestige to further the kingdom of God in China. His bold action in Sinsiang had made such a deep impression on the local politicians and businessmen that they became very well disposed toward the Church. Then came curiosity, questions, and instructions. The brutal invasion of Sinsiang turned out to be a blessing in disguise, softening the hearts of the ill-disposed and making it possible for Catholic missionaries to contact and meet leading and influential families.

Each year, Mi Shenfu and his fellow priests made from 100 to 200 converts apiece. After studying the Chinese carefully, they came to see that there were three groups. Some were openly hostile to the Church. These were usually the local leaders who often viewed the Church as the forerunner of western invading armies and who did not think that their institutions needed improvement by the West. The second group comprised the indifferent, the majority of the people. These people, very little inclined to speculative philosophy, were simply seeking a solution to the enigma of life. They were bored by discussions of supernatural values, problems of future life and the like. Aside from a few pagan religious observances, their hearts and minds were far from religion. These were the hardest to convert. The third group was made up of those who were sympathetic toward the Church. They were friendly and helpful.

In the face of these three groups, Mi Shenfu had to attune his approach to oriental character and mentality. Proofs from reason or arguments based on pure logic make very little impression on the Chinese. Reason alone will seldom attract them to the Faith. The most popular approach is the catechist method, wherein the catechist is a man specially trained to

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The hero of Sinsiang did not rest on his laurels. Instead, he plied all the harder, using his newly won prestige to further the kingdom of God in China. His bold action in Sinsiang had made such a deep impression on the local politicians and businessmen that they became very well disposed toward the Church. Then came curiosity, questions, and instructions. The brutal invasion of Sinsiang turned out to be a blessing in disguise, softening the hearts of the ill-disposed and making it possible for Catholic missionaries to contact and meet leading and influential families.

Each year, Mi Shenfu and his fellow priests made from 100 to 200 converts apiece. After studying the Chinese carefully, they came to see that there were three groups. Some were openly hostile to the Church. These were usually the local leaders who often viewed the Church as the forerunner of western invading armies and who did not think that their institutions needed improvement by the West. The second group comprised the indifferent, the majority of the people. These people, very little inclined to speculative philosophy, were simply seeking a solution to the enigma of life. They were bored by discussions of supernatural values, problems of future life and the like. Aside from a few pagan religious observances, their hearts and minds were far from religion. These were the hardest to convert. The third group was made up of those who were sympathetic toward the Church. They were friendly and helpful.

In the face of these three groups, Mi Shenfu had to attune his approach to oriental character and mentality. Proofs from reason or arguments based on pure logic make very little impression on the Chinese. Reason alone will seldom attract them to the Faith. The most popular approach is the catechist method, wherein the catechist is a man specially trained to

handle his people with the object of winning them to the Church. A second successful method is the school method. Then of course, there is the Apostolate of Charity which wins much sympathy. In the last analysis, Bishop Megan always gave the grace of God abundant leeway. And withal he didn't intend to convert the whole of China anyway. How can you convert over 400 million people? "Our job isn't to convert every single Chinese. We're here to establish the Church. After that, conversions will gradually follow of themselves." On this point, Mi Shenfu spoke the mind of the Church as stressed by Pope Pius XII. He worked to put himself out of business by putting the native Church of China into independent operation. Accordingly, he established a local preparatory seminary for Chinese priests, a catechist school, and a candidate school for native sisters. As an adjunct to building up a native clergy, Bishop Megan felt that more serious efforts should be made in adapting Catholicism to China's oriental art and architecture. Catholicism was often regarded as a foreign entity because missionaries were offering the Chinese western art and architecture in various national forms. The bishop had a young Chinese artist paint 35 catechetical pictures for convert instructions. He himself chose the themes and directed their portrayal. In building mission chapels, he blended 2000-year old Chinese architecture with modern materials.

In 1941, when war between the United States and Japan became imminent, the American embassy in China advised all Americans to leave the country. After due consideration and prayer, Bishop Megan and his priests decided to withdraw to the mountains or cross the Yellow River into Free China in the event of war. European missionaries could pinch-hit for the Americans. Despite this plan, all but 3 of the Americans fell into the hands of the Japanese. Bishop Megan and Father Henkels made their escape by shaving their heads, smearing their faces with walnut stain, wearing farmers' clothes and hats, and traveling only by night. The Japanese placed a $10,000 reward on the bishop's head.

After staying in the mountains of Shansi for some time, the Bishop was begged by Archbishop Zanin, the Apostolic Delegate, to cross the Yellow River and help the oppressed Italian missionaries in Chong-Hsien and Loyang. The archbishop was counting on Bishop Megan's great influence with the Nationalist government. The proposition seemed hopeless, futile. Nevertheless, Bishop Megan and Father Henkels, once again disguised as coolies, left their mountain hideout and finally managed to cross the Yellow River after many perilous negotiations. Unfortunately, after undergoing all those dangers, the bishop found the situation beyond repair. The Italian missionaries had all been interned and there was nothing that could be done.

Now settled in Honan, Bishop Megan came to grips with another terrible problem — FAMINE! 30 million victims in the province of Honan were enmeshed in the vast tragedy. The bishop immediately organized relief committees in Lu-Shan, Yen-Cheng, Ju-Nan, Nan-Yang, and Hwang-Ch'uan. His lightning action commanded the admiration and praise of Generalissimo Chiang Kai-Shek. After several interviews with the Bishop, the Generalissimo appointed him head of the Honan Relief Commission.

As if famine were not enough, Bishop Megan and his people were dealt another staggering blow. For almost 4 years, the Imperial Army had been stalemated at the Yellow River, the dividing line between North and South China. Suddenly, they moved southward with powerful forces and bowled over all opposition. Government officials and hordes of people hurried westward. Staying behind as long as he could, the bishop finally fled to the west and narrowly escaped into Sian.

They Stand Alone . . .

(*Continued from Page* 230)

parish priest of Pictou, Nova Scotia, was appointed third bishop of the see. His twenty-five years' episcopate was a period of great activity, and full of enterprise for the cause of religion. The rebuilding of the cathedral at Harbor Grace, destroyed by fire in 1889, was one of the great works of his administration. In 1906, the venerable prelate was, by reason of a protracted illness, obliged to retire from the scene of his active labors, and in June of the same year he published his farewell pastoral, announcing the acceptance by the Holy See of his resignation.

* * * *

Here in the United States our Bishops did much pioneer work for the Faith at a time when the Catholic Church in this country met with more open hostility than it encounters today. In the Diocese of Hartford, Connecticut which was established in 1843, Irish immigrants were scattered throughout the colony, but their numbers increased considerably during the century which followed. In the War of Independence they took an important part, but were deprived of the consolations of their religion. Throughout the Colonial period, Spanish, Portuguese, and French sailors and adventurers landed at New London and the other ports of the State, and some remained to spend their lives and lose their faith among those by whom the Catholic Church was hated or feared.

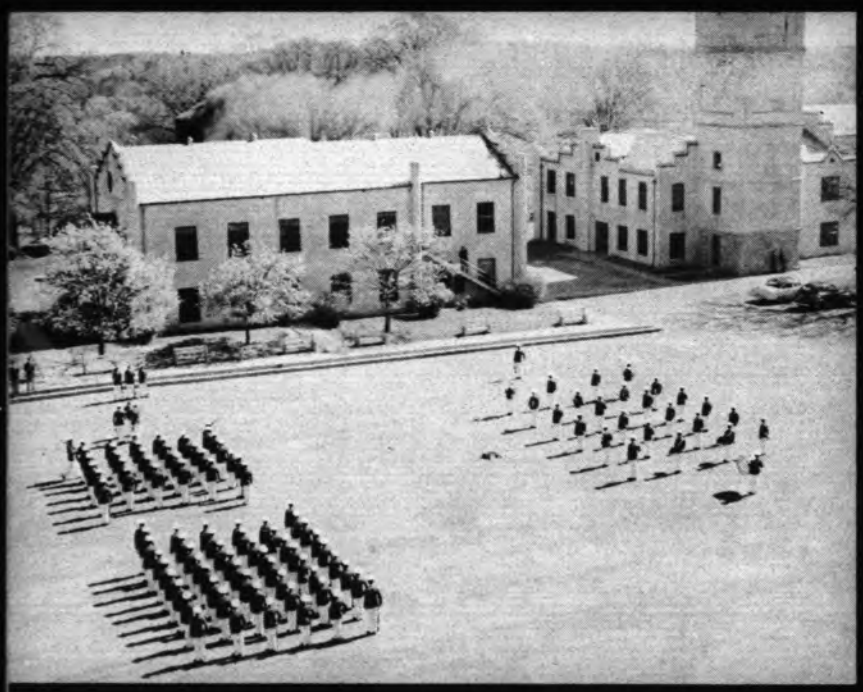
Hartford's first Bishop was a convert, William Tyler. He and his family renounced Protestantism for the Catholic Church, the future bishop embracing the Faith in his sixteenth year. At the time of his consecration on March 17, 1844, Hartford was a city of 13,000 inhabitants, and of these only 600 were adult Catholics. The chief anxiety of the new bishop was to provide priests and care for the instruction of the young. His episcopal residence was a mere shanty. However, Bishop Tyler appealed successfully for priests to All Hallows College, Dublin. He likewise received substantial aid from the Society for the Propagation of the Faith, Lyons, France, and from The Leopold Society, Vienna. He attended the Seventh Provincial Council of Baltimore which convened May 5, 1849.

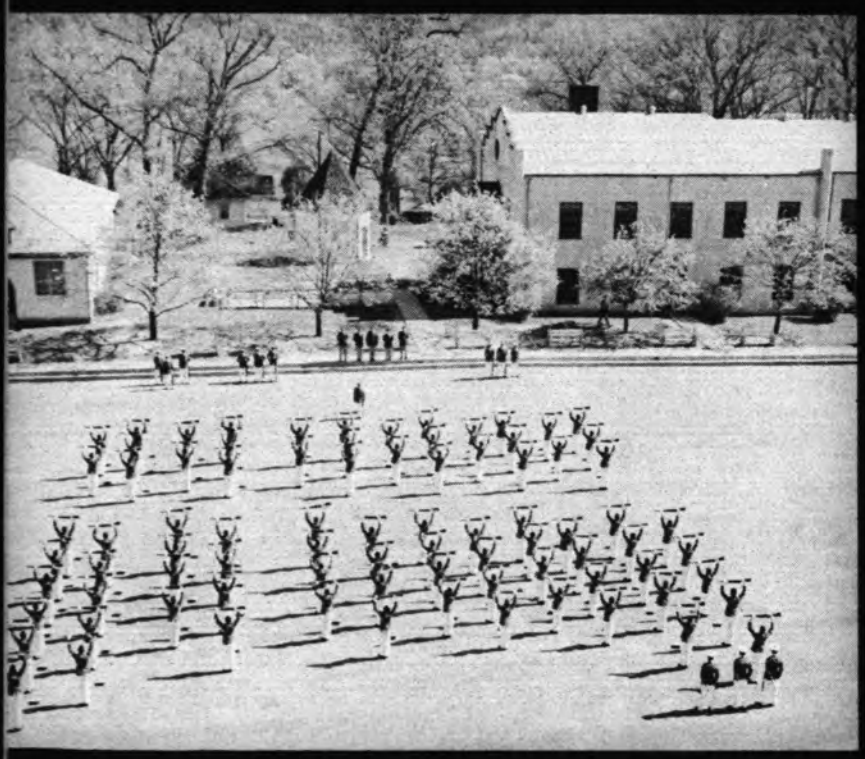
Never robust, his health was broken by tuberculosis, and he petitioned the Fathers of the council to accept his resignation. They refused to accede to his wishes, but requested the Holy See to grant him a coadjutor. However, his coadjutor became his successor, for he was called to his reward July 18, 1849. His episcopate covered five years, and he was characterized as "a man of saintly life consumed with true sacerdotal zeal."

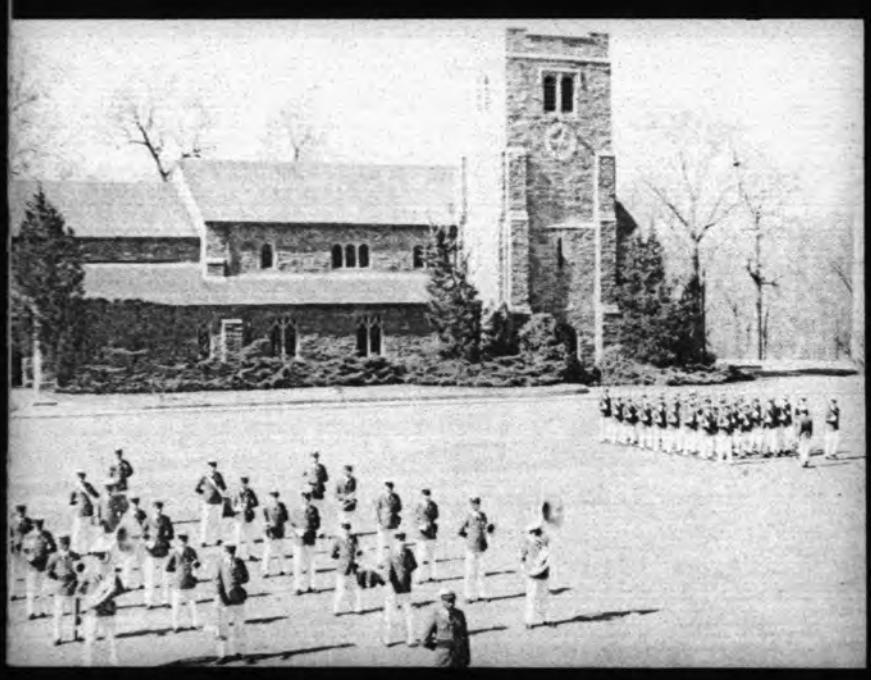
* * * *

In reviewing the lives of these Bishops, it is not difficult to understand why, even today, our Catholic Bishops are hated and feared. If their lives were characterized by a passiveness, a submission to events, instead of the militant zeal of a priest of God, they would have few enemies. Because they have no use for ivory towers, because they are eager to spread the Kingdom of Christ on earth, the world knows that these men are not unaware of the price they may have to pay for pitting themselves openly against agnosticism and materialism.

A Bishop is the most vulnerable of targets. His life, his activities, and his religion are constantly before the eyes of the world. A Bishop cannot play it safe. He cannot run and hide. When anti-Christ is on the march, he directs and shields his children. He, in turn, needs their prayers. Today when the Red shadow appears to be lengthening rather than diminishing, our Bishops need our prayers more than ever. Let us renew our loyalty to them, and let them know that our fealty, and our very lives, if necessary, are at their disposal for the sake of Christ and His Church.







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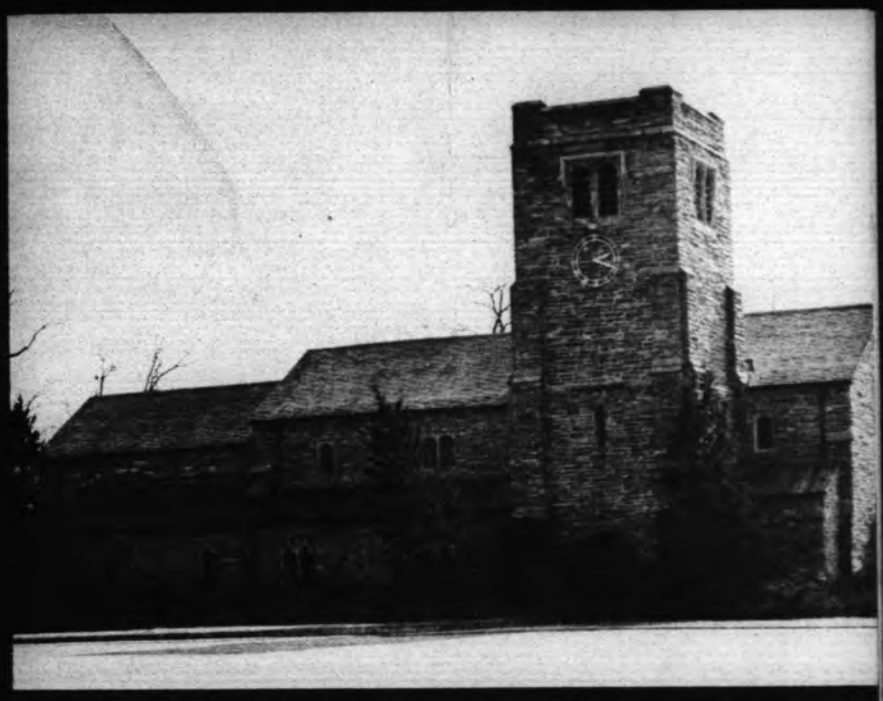
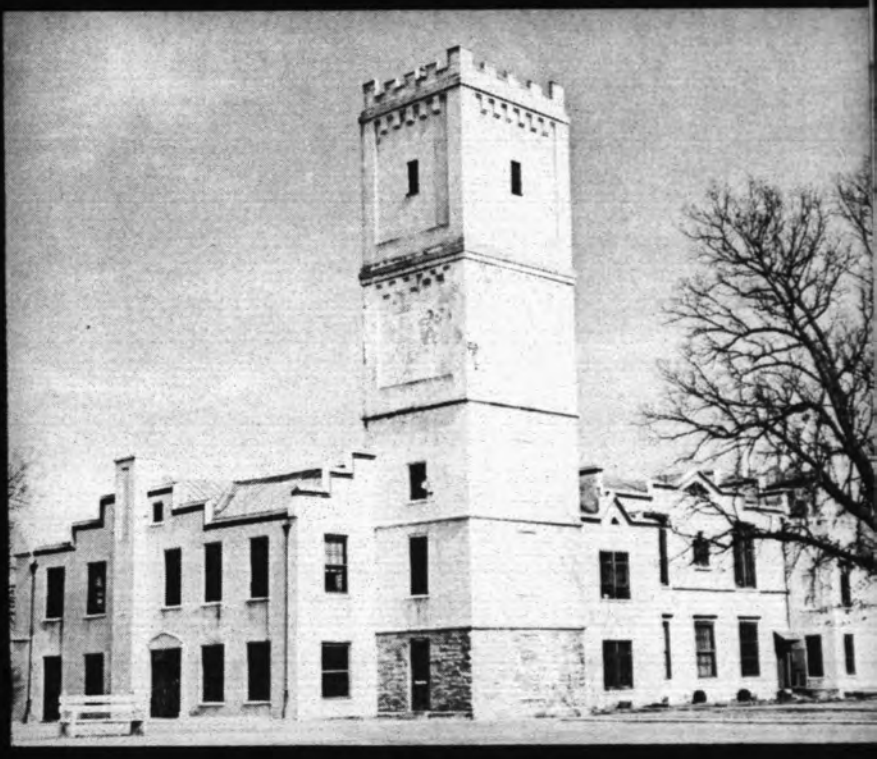
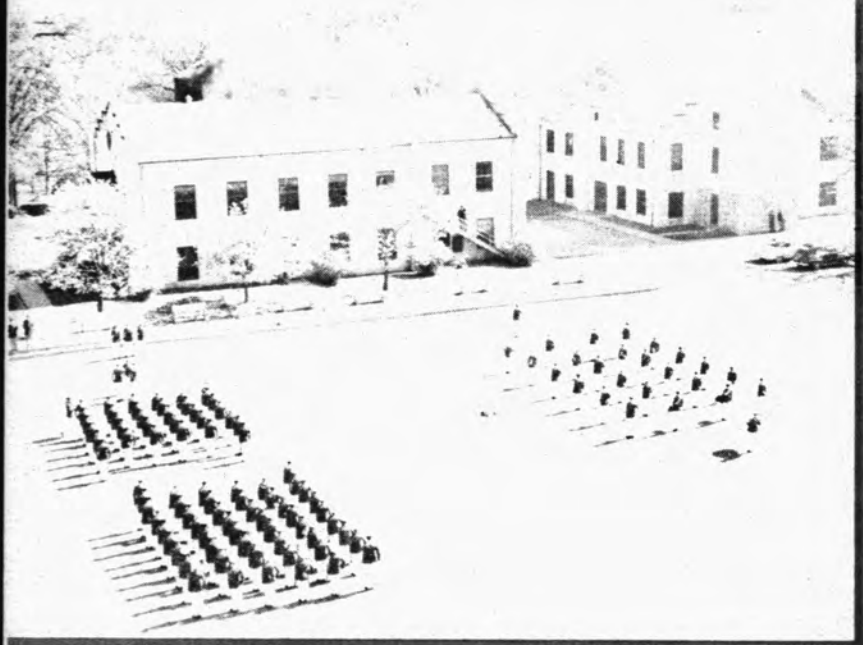
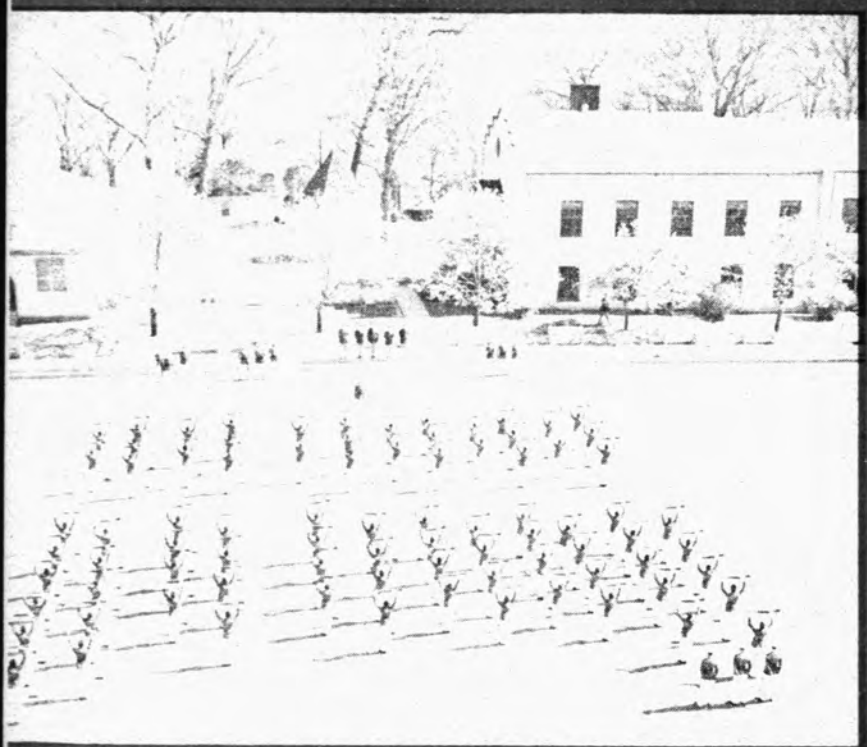




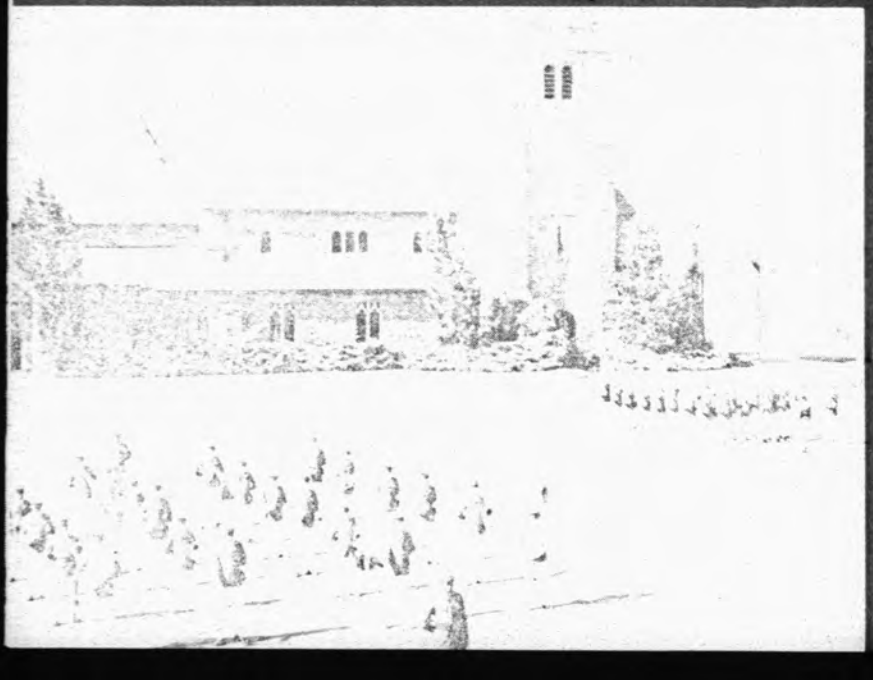
INTENTIONAL SECOND EXPOSURE



Inspection of the Cadets



Cadets perform for the 'Brass' of the U. S. Army Band and Formation before the chapel



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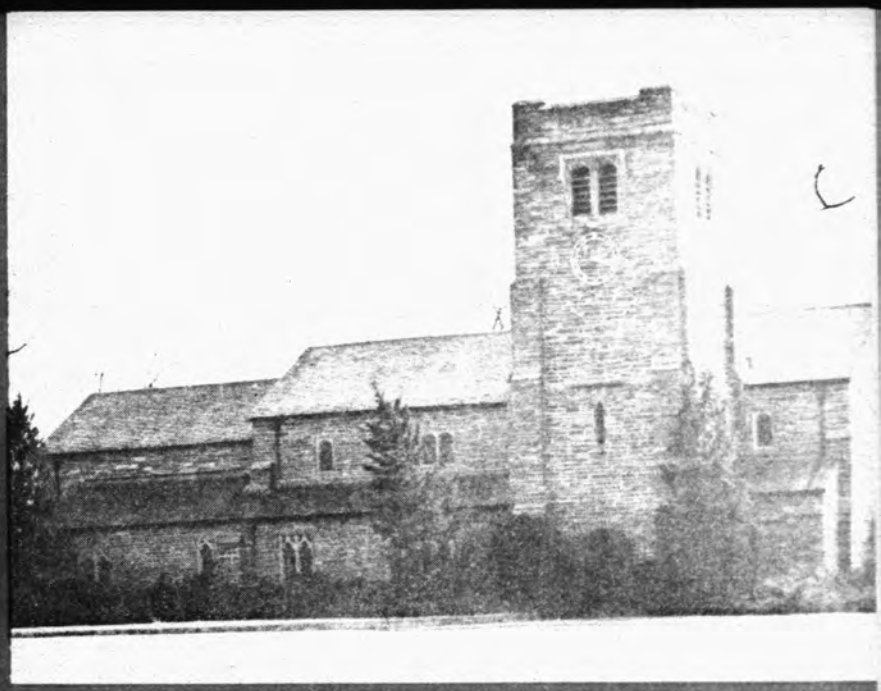

The Chapel at St. Emma's

The Administration Building

The Barracks Building

First Native Colored Priest of Montgomery, Alabama

Father Mario Shaw, O.S.B., is the first native colored priest of Montgomery, Alabama. He was ordained in St. Stephan's Cathedral, Owensboro, Ky., by Bishop Joseph Cotton, D.D., on June 29, 1956.

The new priest, the son of now deceased Catholic parents, graduated from St. John the Baptist High School, Montgomery, in 1945. Subsequently he attended Xavier University, New Orleans, La., Epiphany College, Newburgh, N.Y., St. Joseph's Seminary, Washington, D.C., and St. John's Abbey, Collegeville, Minn. At St. John's he entered the Benedictine novitiate and became a Benedictine monk after a year. Then followed three years of theology (1953-1956) at St. John's.

Father Mario has been appointed by his superiors to the faculty of St. Maur's Priory, South Union, Ky.

✠

Father Louis B. Pastorelli, S.S.J.

R. I. P.

The Very Rev. Louis B. Pastorelli, S.S.J., former Superior General of the Josephite Fathers, died at the age of 83 on July 25, 1956, in Boston. At the funeral services in Boston, Archbishop Richard Cushing paid great tribute to this valiant missionary of the Negro Apostolate.

Father Pastorelli was born in Genoa, Italy. He came to the U.S. with his family at the age of three. Ordained a Josephite priest on September 11, 1898, he was sent to Mobile, Ala., to found the first colored parish of that city. The city of Mobile has three thriving colored parishes today.

In 1910 Father Pastorelli was appointed rector of St. Joseph's Industrial Institute, Clayton, Del., and in 1912 became the rector of the Josephite seminary in Baltimore.

Elected Superior General of the Josephite Society in 1918, he served in that capacity until 1942. During his 24 years in office the Josephite order experienced a flourishing growth in vocations and mission churches. In 1932 Father Pastorelli secured from Rome the recognition of the order as a papal institute.

The Divine Word Missionaries extend to their zealous co-workers in the Negro Apostolate, the Josephite Missionaries, their sympathy and prayers on the occasion of the loss of this valiant apostle. May he rest in peace!

Richmond's First Negro Priest

On Saturday, May 19, in St. John's Abbey Church, Collegeville, Minn., the Rev. Theophil Waldorf Brown, of the Order of St. Benedict, was ordained to the Holy Priesthood by the Most Rev. Peter W. Batholome, D.D., Bishop of St. Cloud, Minn. A native of Richmond, Virginia, Father Theophil is the son of Mrs. Sarah E. Brown of St. Joseph's parish and the late Thomas H. Brown.

The young Benedictine offered his First Solemn Mass on Sunday, May 27 in his home parish in Richmond. He is the first member of the parish to be ordained a priest. The Most Rev. Vincent S. Waters, D.D., Bishop of Raleigh, N.C., preached the sermon at Father Theophil's First Solemn Mass.

The new priest received his elementary and secondary education in Richmond and graduated from Armstrong High School in 1942. After completing business courses at Van de Vyer Business College in 1943, he was clerk in the city of Richmond and later for the Civil Service. He was also a notary public for the state of Virginia.

In 1949, after completing his junior year at St. John's University, Collegeville, Minn., Father Theophil entered the Benedictine novitiate there and was professed in July, 1950. In 1950 he graduated from St. John's with a Bachelor of Arts degree in philosophy, classics and education. For the past four summers he has attended sessions in Gregorian Chant and Church Music conducted by the Gregorian Institute of America and St. John's Abbey Liturgical Music School.

Father Theophil's home parish, St. Joseph's in Richmond, is staffed by the Josephite Fathers.

REV. THEOPHIL BROWN, O.S.B.
St. John's Abbey, Collegeville, Minn.

ACORNS by A. Corne

MYSTERY

I could not stand that Mr. Key,—
He irked me like no other;
But when he died I found that he
Had loved me like a brother.

ADVICE

A piece of advice
Is really quite nice;
Give it a trial
Just for a while.

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ADVICE

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Replica in miniature of the Sacred Heart Wayside Shrine which overlooks U.S. 90 at St. Augustine's Seminary, home of the MESSENGER.

MONTHLY NOVENA

TO THE

SACRED HEART

Next Novena

Oct. 25 – Nov. 2

For the benefactors and friends of the DIVINE WORD MISSIONARIES of the Southern Province.

★ Novena ends on the First Friday of each month.

★ Daily during the Novena a Mass will be said by the Very Rev. Robert E. Pung, S.V.D., Provincial, for your petitions.

★ Daily from January to December, your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.

★ Send your petition and offering before the first day of the Novena.

Date .....

Dear Father Pung:

Enclosed is my offering of $..... towards the work of the Divine Word Missionaries in the HOME MISSIONS among the Mexicans, Japanese and Colored of the Southern Province. Please remember my petitions in your Sacred Heart Novena and I will offer my prayers and sacrifices for your Missionaries.

Name .....

Address .....

City ..... Zone ..... State .....

My Petition .....

Along the Divine Word Mission Trail!!!

One of the most faithful of the Divine Word Missionaries is Father Clarence Weber, S.V.D., who has labored in the Louisiana Missions for a number of years. The following pictures depict the varied activities in Father Weber's Louisiana Missions in Elton and Basile.

Group of male parishioners who attended a recent day of recollection at St. Joseph's Church. The miniature retreat was conducted by Father Louis V. LeDoux who is pictured in the center on the first row.

Ladies' Aid Society — members of which served breakfast, dinner, and supper to the men making the day of recollection at St. Joseph's Church.

Sacrament of Matrimony has just been received by these youthful parishioners of Father Weber's parish. They are Jorice Broussard and the former Mary Ruth Guillory.

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Replica in miniature of the Sacred Heart Wayside Shrine which overlooks U.S. 90 at St. Augustine's Seminary, home of the MESSENGER.

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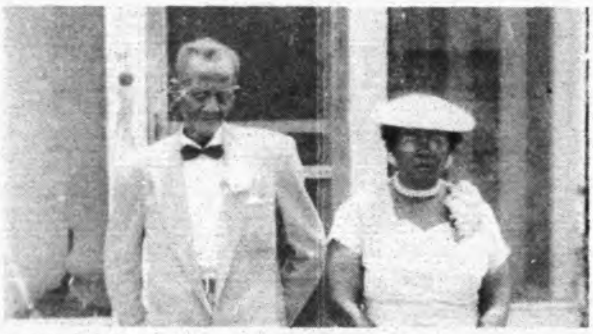
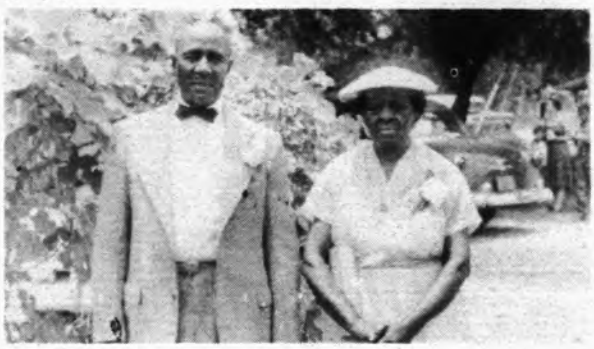
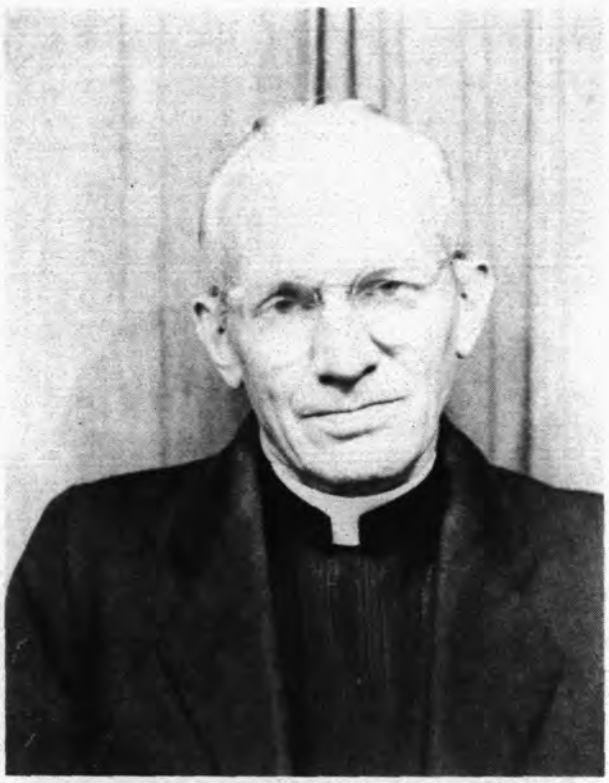


Golden Wedding Jubilee has just been celebrated by these parishioners of St. Joseph's parish. They are Mr. and Mrs. Alex Dorsey.

Another Golden Wedding celebration at St. Joseph's this year was that of Mr. and Mrs. Arthur Celestine. The Celestine's attended the Dorsey's for the renewal of the matrimonial vows.





Father Clarence Weber, S. V. D., indefatigable worker and missionary and pastor of St. Joseph's Church at Elton, La. and the Church of the Assumption in Basile, La.

NEGRO NOT LIABILITY, BUT CHARITY MISSION

Notre Dame, Ind. (August)—In an address to more than 500 couples attending the national convention of the Christian Family Movement at the University of Notre Dame, Archbishop Joseph F. Rummel of New Orleans said that America will give the world "a new vision of our country's ideals" when Negroes are integrated "with the higher and better way of life." The presence of 15,000,000 Negroes in America should be regarded as a "mission of charity," not as a liability.

The Archbishop recently announced that his archdiocese will begin a general program of school integration some time after September, 1957.

Noting the charge that Negro children are behind White children of the same age in mental development, Archbishop Rummel said that, if this is true, the answer cannot be in the continuation of "inferior schooling and teaching facilities" or denying stimulation that would result from competition with White pupils in an integrated system.

Orchids go to Father Stier, Divine Word Missionary and zealous pastor of St. Francis' Church in Yazoo City for the completion of a beautiful new gymnasium at St. Francis'. Our Lady of the Smile is the central feature in the partial view of the front entrance to the gymnasium.

Dedication of this worthy addition to the plant of St. Francis' will take place October 21st at 4:00 P.M. Dignitaries attending will include His Excellency, the Most Rev. Richard O. Gerow, S.T.D., Bishop of Natchez and the Very Rev. Robert E. Pung, S.V.D., Provincial of the Southern Province, Divine Word Missionaries.

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Seminary News....

SHIFTINGS!

A number of shiftings and changes are the order not only in the Seminary but in the Province as well. The following are the important changes which greeted the opening of the school year 1956-1957.

Father William Williams, S.V.D., Ph.D.

Father Paul Kuhl, S. V. D.

Father Carlos Lewis, S.V.D., S.T.D.

The Very Rev. William Adams, S.V.D. Newly Appointed Rector

Due to reasons of ill health, Father Paul Kuhl resigned the office of rectorship and in his stead Father William Adams was appointed new Superior of St. Augustine's Seminary.

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Father Bernard Keller, S.V.D.

Father John Dauphine, S.V.D.

INTENTIONAL SECOND EXPOSURE

Seminary News....

SHIFTINGS!

A number of shiftings and changes are the order not only in the Seminary but in the Province as well. The following are the important changes which greeted the opening of the school year 1956-1957.

Father William Williams, S.V.D., Ph.D.

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Father Bernard Keller, S.V.D.

Father John Dauphine, S.V.D.

SOCIETY OF THE DIVINE WORD TO OPEN SEMINARY ON WEST COAST

The Missionary Society of the Divine Word will open a Seminary for the missionary priesthood and brotherhood in the Diocese of San Diego in a few months. As in all beginnings, there are many, many things needed. Pictured is the substantial house which stands on the property purchased. This house will be used as a faculty residence. The biggest project now is a minor seminary building and the securing of the necessary wherewithal to construct such a building. A music room on the property will be used temporarily as a chapel. Would you like to make a memorial gift in order to help fit this chapel for the proper and dignified worship of God? You may assist us in this endeavor by donating the price of one or the other of the following articles:

*1 chasuble at $60.00 (at least 5 are needed)

*1 cope at $65.00 (at least 5 are needed)

*1 humeral veil at $45.00

*1 Benediction Stole and Burse $20.00

*Complete Irish Linen Altar for 2 side Altars $100.00

*Monstrance, $185.00

*Albs (6) $132.00

*Complete Set for Solemn High Mass, $410.00

Help Our New Seminary By Starting or Helping to

COMPLETE A BURSE

A Burse or Scholarship of $5,000, invested, will support a seminarian until ordination. Then it will be applied to another and another. Won't you please help our new seminary by completing a burse or starting a new one in honor of your favorite saint?

Little Flower No. 1 — (Completed)	$5,000.00
Little Flower No. 2	850.00
Sacred Heart	100.00
Our Lady of Fatima	50.00
St. Joseph	25.00
Holy Ghost	25.00

Send your contributions to:

VERY REV. ROBERT E. PUNG, S.V.D., Provincial
Divine Word Missionaries
Southern Province of St. Augustine
Bay St. Louis, Mississippi

Dear Father Pung:

I wish to assure you of my prayers and sacrifices for the success of your new seminary in California. Enclosed is my donation of $..... for..... to help equip your new seminary.

NAME .....

ADDRESS .....

CITY ..... ZONE..... STATE.....

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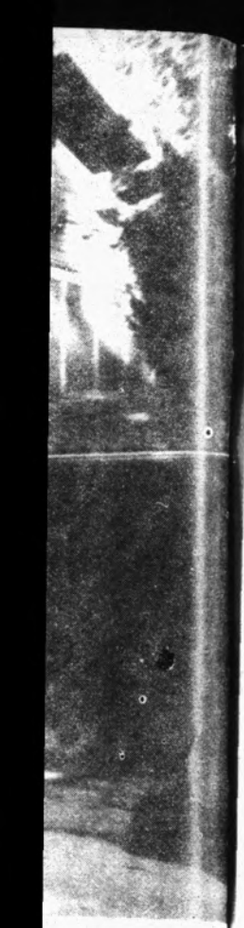

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CITY ZONE STATE

Boys' & Girls' CORNER

Happy to be back in school again.

My dear Boys and Girls:

I am writing this for the month of October, the month in the heart of the fall. The school year is one month old, and most of you are getting the hang of our books once again. I hope that you all lead your class, because it would make me proud to think that the boys and girls who appear in our CORNER are the smartest in the whole wide world. I already think so anyway, because of the way some of you have been winning prizes in our contests.

The smartest boys and girls, I say,
Are those who make the most of time
By writing something everyday—
A puzzle or a little rhyme.
by A. Corne

You know well that there is something else about October that deserves mention. Every Catholic youngster should be able to tell us what it is. October is the month of the Holy Rosary! It is therefore dedicated to our Blessed Mother, Mary, — to the recitation of her holy Rosary, — to meditation on its sacred mysteries. That is a duty of love that each one of us owes to the Holy Virgin. She has done so much for us;—we should be glad and grateful to spend some time in considering the wonderful things she has done for us, and given us. I am going to say my rosary every day. I want to tell our Blessed Mother that all the boys and girls of the CORNER join me in that holy prayer. Will *you* be with me?

A. CORNE'S MAIL BOX

A few of my young friends wrote very interesting letters that I am going to let you read. In the following letter,

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Dear A. Corne:

What do I want to be? I want to be a priest because I want to work for the Holy Family. And I would like to make a good priest. I hope they don't put me out of the Seminary. I want to help people and I want to make a very very good priest.

Joseph P. Segura, Jr. (Butch)
St. Paul's School, grade 4
Lafayette, La.

Dear Joseph; — or rather I should say, dear Butch, I really hope that some day you will become a good priest. To work for the Holy Family is a very noble thing. The Holy Family has done so much for us. Holy Family Sisters, too, have done so much for us. I really hope and pray that you become a priest and are able some day to work in a parish *for* the Holy Family, *with* the Holy Family Sisters, so that many souls will be saved for God. I will pray for your vocation.

Dear A. Corne:

Thank you so much for the little prayer card you sent me in your last letter. I'll put it in my prayerbook right away!

St. Boniface Church is pretty large. Did you know it has an all girl High School, too? Well, it does.

I'm glad you can send in the answers as often as you like. (Because I intend to.) And I think I'll enter the VOCATION VERSE CONTEST. I can't wait to find out what the new contest is, though.

Please, don't think me bold, but would you mind if I made two suggestions for the CORNER? I think the CORNER is very nice now, but I think it would be more interesting for the smaller fry (four to six years old) if the older readers would send in stories for you to print. (If their story is printed they would win a prize, like you do in the CONTEST and PUZZLES) And also for the smaller fry, I think instead of having puzzles you could make a picture but have things wrong with it, (like an upside-down lamp, etc.). And then the older brothers and sisters could help them write a letter telling what's wrong with the picture.

The reason for both of these suggestions is my 6 year old brother, Jimmy. He likes to be included in big things, too. (Like winning a prize from such a big people's magazine like the MESSENGER! ! !) I know Jimmy would just about do a flip-flop if he won something.

In my first letter I said I like to read. I do. I also like "crude comedy". I use the letters and postcards you send me for bookmarks! I always read your letters more than once, too.

God bless you always
Yours truly,
Gayle Beck
Cleveland, Ohio

Well, I really can say that I enjoyed this letter, right from the first capital down to the last period. Gayle, I'm glad that you like the prayer card. I have a few more to send to the boys and girls who write me. I hope many of your friends in St. Boniface School join the CORNER and take part in our contests. Perhaps if you show Sister your letter here, she well encourage them to enter.

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I'll be a lawyer wise and smart
To play in life an honest part.
Wilbert Chien
Alexandria, La.
I want to be like Willie Mays
A baseball player all my days
Roger Bliss
Chicage, Ill.

These two boys have received prizes for their winning Vocation Verses. The contest will go on until the end of this year. All boys and girls are welcome to join. Just think of what you might be some day, put it in a little two line verse that rhymes, and send it with your name and address to me here at the Seminary, and presto!—you are in the great VOCATION VERSE CONTEST! Try it! I'll be waiting for your entry.

PUZZLE

Puzzle, puzzle! Who has the answer? Well, it seems that there are many who think they do. But since the answers are not all in yet, I am holding back the solution to Father Smiley's animal farm for another month, to give more of our young readers a chance to solve it and win a prize. Read the puzzle in the September issue of the MESSENGER. Remember that there are ten kinds of animals or birds on the farm. Find them in the order in which they occur in Father Smiley's two sentences, and you have won yourself a prize.

If you can find the ten names, you are very observant. Look for the complete answer in the next MESSENGER.

Until then, may God bless and keep you always.

Mary of the Rosary,
We, thy children, pray
That thou mayest lovingly
Care for us today.
Keep us far from evil stain
Till, the victory won,
We shall all of us attain
Glory with thy Son.

A. CORNE
Divine Word Seminary
Bay Saint Louis, Miss.

Drawn by Catherine Bailey
Deland, Fla.

A LITTLE INVESTMENT

A baby is a small member of the animal kingdom that will make love stronger, days shorter, nights longer, bankroll smaller, home happier, clothes shabbier, the past forgotten and the future worth living for.

—Magazine Digest.

* * *

Success is never an accident. It comes to the man who does his work a little bit better than it needs to be done.

* * *

There is so much bad in the best of us and so much good in the worst of us that it does not behoove even the best of us to find fault with the rest of us.

* * *

A boy is a bank where you may deposit your most precious treasures — the hard-won wisdom, the dreams for a better world.

BABY CHICKS
Only $3.95 per 100
Polorum Passed, No Culls, Live Delivery.
These CHICKS were selling at $5.95 per 100.
Order yours today. No C.O.D.'s please
Breed and Sex our Choice.
BUD'S CHICKS
Box 3803, Park Place
Greenville, S. C.

LIKE MY DOG

A six-year-old boy was invited to dinner at the home of a new playmate. The lad was puzzled to find that the food was served as soon as everyone was seated.

"Don't you pray before you eat?" he inquired, with thoughts of the custom in his own home of so doing. His hostess was visibly embarrassed as she admitted that they didn't take time for prayer.

After a moment's reflection, the boy thought he saw the answer, and with an understanding smile, he said:

"Oh, I see! You do it like my dog—you start right in."

—T. J. McInerney.

* * *

When you shut your eye to temptation, be sure you don't make it look like a wink.

—English Digest, London.

HISTORY FOUND

During the Middle Ages, at almost every street corner in Paris, there stood a niche elevated a few feet above street level and holding a small, rudely carved image of the Madonna.

In every shrine tiny lamps glowed. All through the night hours and all day Saturday they burned. Extending in every direction throughout the winding streets of the old medieval town, those were the first street lights.

—The Victorian.

* * *

TO BE HOLY BE HAPPY

The sourpuss has little chance of getting on the Church's roster of saints. According to Donald Attwater, "one of the four necessities for canonization enumerated by Benedict XIV is that the candidate should have displayed an expansive joy in his life and influence, however melancholy his natural temperament may have been."

—Ave Maria.

Dear Father:

Please accept $ ..... as a contribution towards Burse of .....

Name .....

Address .....

City ..... Zone ..... State .....

HELP COMPLETE A BURSE

A Burse or Scholarship of $5,000, invested, will support a seminarian until ordination. Then it will be applied to another, and another, generation after generation. Won't you please help us to complete a Burse? Won't you help the dream-bubbles of Youth to reach the sky of the priesthood?

INCOMPLETE BURSES

Blessed Martin de Porres No. 6	$1,237.74
St. Joseph	2,547.50
Little Flower	1,283.25
Holy Ghost	1,073.70
St. Matthias	861.50
St. Jude	1,590.50
Our Lady of Sorrows	1,172.00
St. Elizabeth	583.00
St. Martha	335.00
St. Madeline Sophie Barat	289.50
Our Lady of Fatima	554.00

SEND YOUR DONATION TO:

REV. FATHER RECTOR

ST. AUGUSTINE'S SEMINARY

BAY ST. LOUIS, MISSISSIPPI

Invest your SURPLUS FUNDS thru *our* ANNUITY PLAN

FUNDS NOT NEEDED BY YOUR FAMILY

Yes, money which you often thought of "ear-marking" for the Missions — Those are the funds that we want you to send for an Annuity.

BECOME A STOCKHOLDER, SO TO SAY, IN A MISSIONARY ORGANIZATION

DON'T WAIT UNTIL AFTER DEATH, DO SOMETHING NOW!

OUR ANNUITY IS, AT ONE AND THE SAME TIME, A GIFT AND AN INVESTMENT.

The Annuity Contract assures you of a fixed income for Life.

Write us today or mail the Coupon.

Divine Word Missionaries,
Annuity Dept.
Bay Saint Louis, Mississippi

Dear Father:

Please send me details of your Annuity Plan.

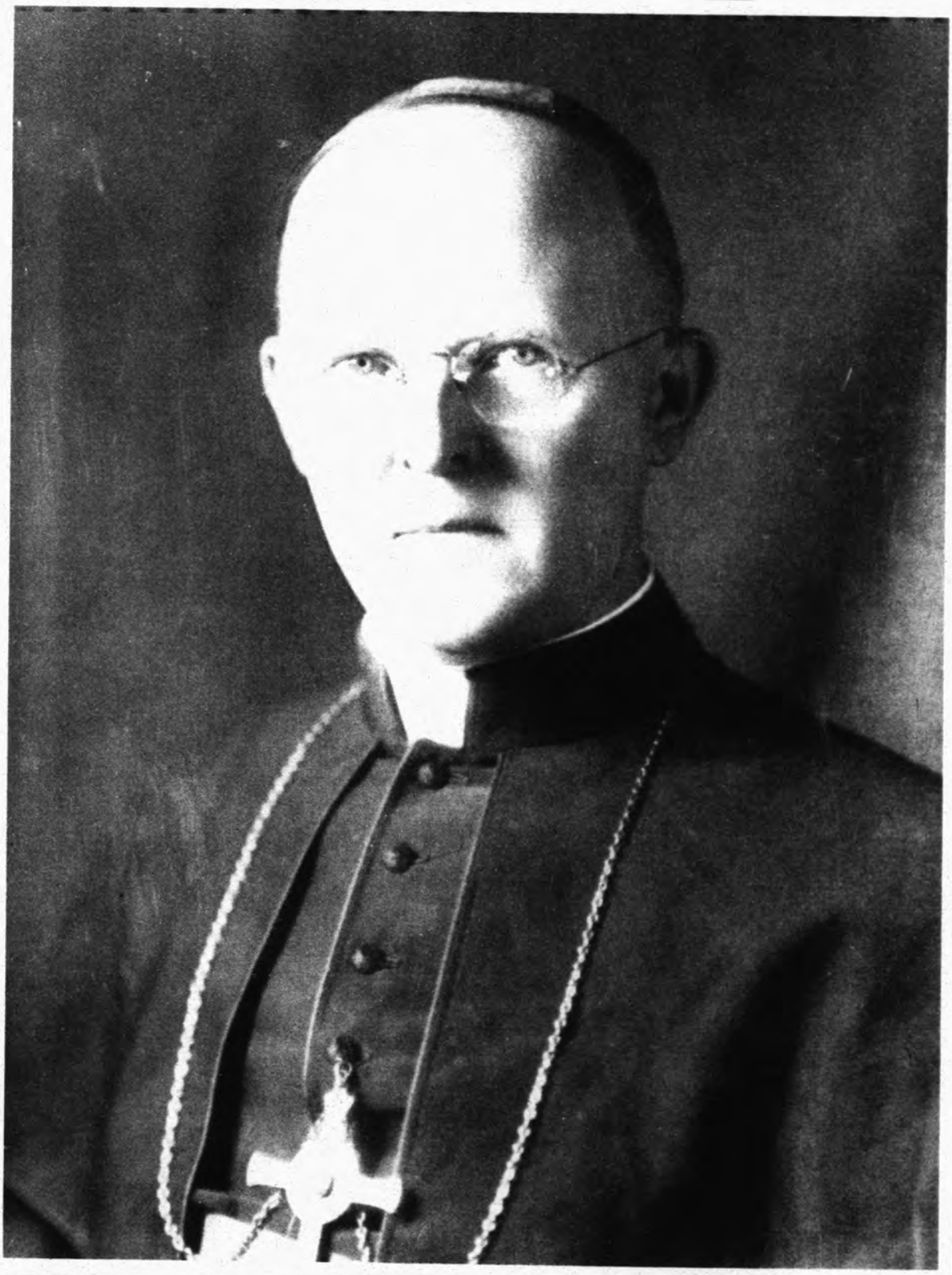
NAME ..... (Age) .....

ADDRESS .....

CITY ..... ZONE ..... STATE .....

ST. AUGUSTINE'S

CATHOLIC Messenger



NOVEMBER, 1956

Remember The HOME & FOREIGN Missions

by Enrolling in The Society for the PROPAGATION of the FAITH

MEMBERSHIPS

ORDINARY Membership enrolls an individual for one year.

Offering is $1. Your deceased may be enrolled that both the living and deceased may share in the spiritual favors of the Society.

SPECIAL membership for $6 yearly may include ten persons living or deceased.

PERPETUAL membership links a living or deceased person forever to the mission work of the Church. The offering is $40 for each individual (payable at once or within a year).

FAMILY PERPETUAL membership at $100 may include immediate members of one family—mother, father, sons and daughters—whether living or departed.

A little puzzling at first.

CUT OUT & MAIL

Dear Father:

Enclosed is my offering of $_____ as my _____ membership fee in the Society for the Propagation of the Faith, to help the work in the Home and Foreign Missions.

Name _____

Address _____

City _____ Zone _____ State _____

Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

To
St. Augustine's
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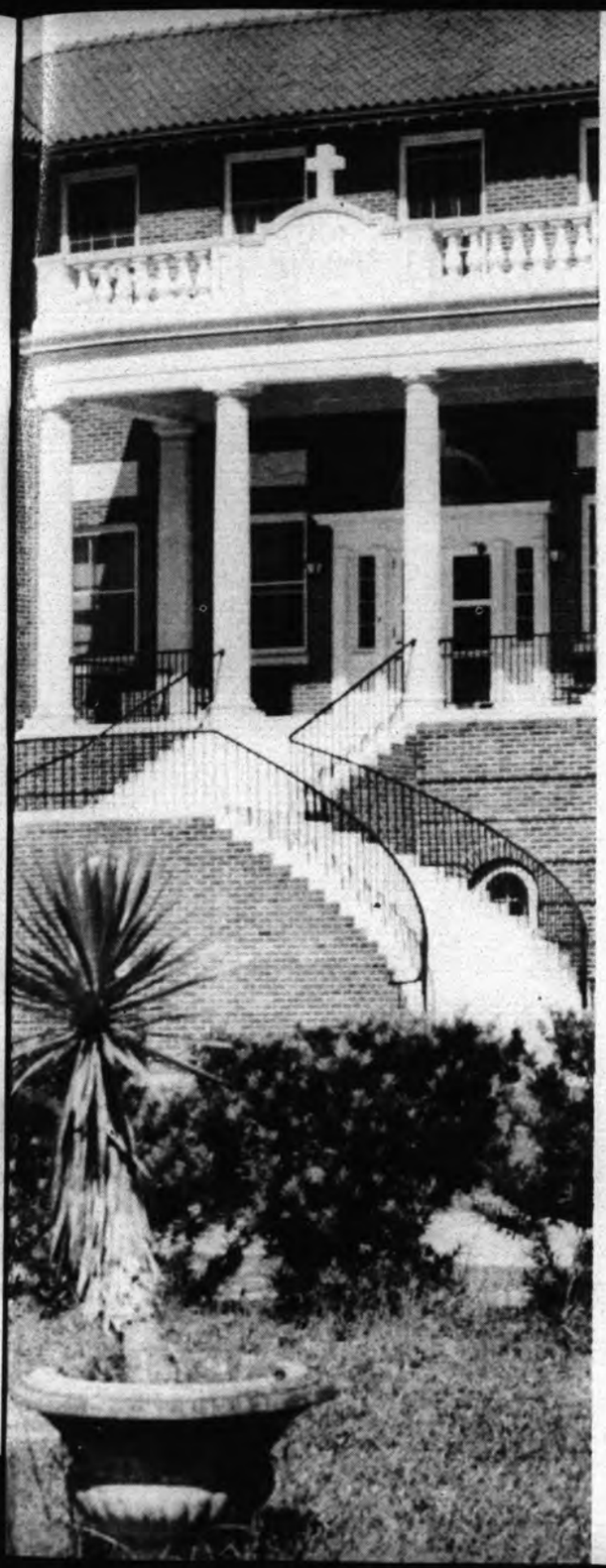

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Our Cover

To the memory of Archbishop Edwin Vincent O'Hara, Bishop of Kansas City-St. Joseph and Catechist Par-excellence of the Church in the United States is this November issue of the MESSENGER dedicated. The untimely death of the Archbishop in September is mourned by the American Church for he was a man of great stature as far as rural life and catechism and liturgy were concerned. God grant to His servant a place of refreshment, light and peace and a reward for his indefatigable labors for God and souls. May he rest in peace.

MEMBER OF THE CATHOLIC PRESS ASSOCIATION

The MAGAZINE with a MESSAGE

ST. AUGUSTINE'S CATHOLIC
Messenger

NOVEMBER, 1956 — VOLUME XXXIII, NUMBER 9

Rev. Robert E. Pung, S.V.D.
Editor
Rev. Elmer S. Powell, S.V.D.
Associate Editor

Rev. Arthur Winters, S.V.D.
Rev. Carlos Lewis, S.V.D.
Rev. Hubert Singleton, S.V.D.
Contributing Editors

Mr. Harold F. Hall—*Circulation Consultant*

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Our Cover

To the memory of Archbishop Edwin Vincent O'Hara, Bishop of Kansas City-St. Joseph and Catechist Par-excellence of the Church in the United States is this November issue of the MESSENGER dedicated. The untimely death of the Archbishop in September is mourned by the American Church for he was a man of great stature as far as rural life and catechism and liturgy were concerned. God grant to His servant a place of refreshment, light and peace and a reward for his indefatigable labors for God and souls. May he rest in peace.

MEMBER OF THE CATHOLIC PRESS ASSOCIATION

The MAGAZINE with a MESSAGE

ST. AUGUSTINE'S CATHOLIC

Messenger

NOVEMBER, 1956 — VOLUME XXXIII, NUMBER 9

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THE POOR SOULS

By Emeric Gerra, S.V.D

....Editorial

St. Denis, the Areopagite, a Bishop of the early days of the Church once said, "As often as you deliver a soul out of Purgatory, you perform an act as pleasing to the Lord as if you had delivered God Himself out of imprisonment." If this statement seems striking to us, we need only remember that Christ is the author of the words, "Amen, I say unto you, as long as you did it to one of these my least brethren, you did it to me." The souls in Purgatory are our brethren; they are the poorest and the most afflicted. No Catholic, with the slightest knowledge of the teachings of the Church regarding the state of the departed souls who have not yet been admitted to the Vision of God, will class the Poor Souls otherwise than among "the least brethren." The Poor Souls are helpless, entirely helpless. That's the reason they are called Poor Souls.

Our faith tells us we must help and pray for those in Purgatory. Their suffering is continuous. Like the helpless suffering here on earth, they are looking to a Red Cross for aid. However, it is not to the Red Cross Organization that they turn, but to a Red Cross that stood on a hill outside Jerusalem one afternoon — a Cross painted red by the bleeding wounds of the Son of God.

When we make a contribution to the Red Cross organization, our gift goes into a fund and we will never know

whom it will aid. All we know is that it will help some poor person who is direly in need of it. So too, when we pray for the Poor Souls. The Divine Victim of Calvary's Red Cross will dispense our gift of mercy to a Poor Soul in need.

For the most part, the Poor Souls are deserted. Desertion is a condition that appeals to the noblest part of our nature. What a lonely figure is the man deserted by his friends, and what anguish of soul is his! If we go to a poor-house, what do we see? Old people. Why do we feel so sympathetic towards them? Joy seems to have gone out from their eyes and they now must eat at the cold table of charity. There we see them sit, deserted by relatives and friends.

Now let us look across the portals of eternity. There in that poor-house of Purgatory we see the Poor Souls reaching their hands up to us as the rich man did to Lazarus when he was being carried in Abraham's bosom, pleading for a drop of water to quench his thirst. "Have mercy on me, you my friends, have mercy on me!" they cry out to us.

It was the great Bishop of Hippo, St. Augustine, who wrote, "O man, do you wish that God have mercy on you? See to it then that you show mercy to your neighbor in Purgatory. For in like manner will God have mercy on you as you show it to your neighbor, especially those departed."

To pray for the Souls in Purgatory is pleasing to God. It is also beneficial to oneself, since the Poor Souls, though they cannot help themselves in Purgatory, will certainly offer intercession when they have been delivered and enjoy the Vision of God in Heaven.

Although the month of November is the special time set aside by the Church to intercede for the Poor Souls, there is not a single day of the entire year that passes without our remembering them. Every day in Holy Mass, just after we have witnessed the reenactment of the Sacrifice of Calvary, we pray, "Be mindful, O Lord, also of Thy servants and handmaids who have gone before us with the sign of faith. To these, grant a place of comfort, light and peace. Masses are multiplied! and how powerful is this offering in behalf of the Poor Souls! Like millions of silent snowflakes falling on a winter's day, the delivered souls, white and lovely, are mounting heavenward at each hour, yes, at every minute, as the Church the world over, pours the Sacred Blood of the Redemption upon them.

Some day, we too may be in Purgatory—perhaps sooner than we think. Then we will appreciate the value of a prayer, of a Holy Mass. We can provide for ourselves now by helping those in Purgatory, knowing that those whom we have helped to heaven will not be ungrateful, but will help us too in our time of need.

THE MOST REVEREND SILVERIO GOMES PIMENTA, a Negro Archbishop, ruled the See of Marianna, Brazil from 1896 to 1922. He was noted for sanctity of life. A brilliant theologian, author, linguist and sacred orator, he was the first Brazilian cleric to be named a member of the Brazilian Academy of Letters.

INTENTIONAL SECOND EXPOSURE

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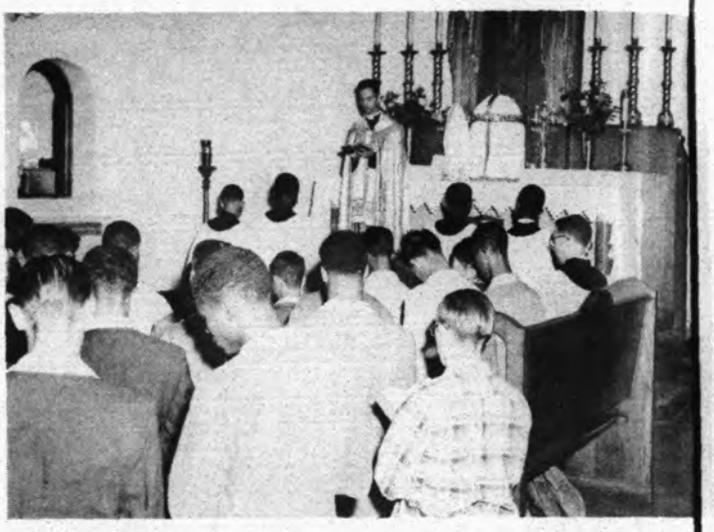

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Divine Word Missionaries Jack Sheerin and Ed Baur with Father Provincial Pung chant the 'Ave Maris Stella' just before flying to New Guinea.

Father Jack Sheerin gives the Community of St. Augustine's his priestly blessing before departing with Father Ed Baur for New Guinea.

The Minor Seminarians wish Divine Word Missionary Ed Baur 'bon voyage' as he left for New Guinea.

Classmates Bernard Keller (2nd from left) and Elmer Powell (2nd from right) pose with others of their class who are missioned to New Guinea (Fathers Sheerin and Baur) and to Indonesia (Father Theriault). All are Divine Word Missionaries of the Southern Province of St. Augustine's.

Archbishop Edwin V. O'Hara, (left), Bishop of the Diocese of Kansas City-St. Joseph succumbed to a heart attack on Sept. 11 in Milan, Italy. The Archbishop, who was internationally famous for his instigation of and work with rural life conferences and his monumental work with the Confraternity of Christian Doctrine in the United States, was en route to Assisi to participate in the International Congress of Pastoral Liturgy when death overtook him. No better tribute has been paid the late Archbishop than that given him by His Excellency, Archbishop Edward D. Howard of Portland, Oregon, who eulogized his life during the funeral services in Kansas City, Sept. 18: "We can almost imagine that the words in the rite, 'will you, by word and example, teach the people for whom you were ordained, all that you know of the divine Scriptures', were written with the consecration of Archbishop O'Hara in mind . . ." The work of Archbishop O'Hara with the Confraternity of Christian Doctrine will be a never crumbling monument to him. The staff of St. Augustine's Catholic Messenger and the Southern Province of St. Augustine of the Divine Word Missionaries mourn the passing of this illustrious prelate. Our prayers and suffrages are joined to those of our nation to beg for the Archbishop an honored place in the precincts of eternal light. May he rest in peace.

(Others in the picture: His Eminence, Cardinal Stritch of Chicago and His Excellency, Archbishop Joseph Ritter of St. Louis, Mo. This picture was taken in Kansas City two years ago when the personal title of Archbishop was conferred on the prelate by the Holy Father.)

NEGRO STUDY GRANT

St. Paul, Minn. . . . Father James Shannon president of St. Thomas College announced the establishment of a scholarship in honor of the late Archbishop Edwin V. O'Hara, Bishop of Kansas City-St. Joseph, Mo., a former student at the college.

Father Shannon said the scholarship will be awarded to a Negro student so that 'we may, in our small way, help raise the Negro race in this country to the educational and social level so long denied it.'

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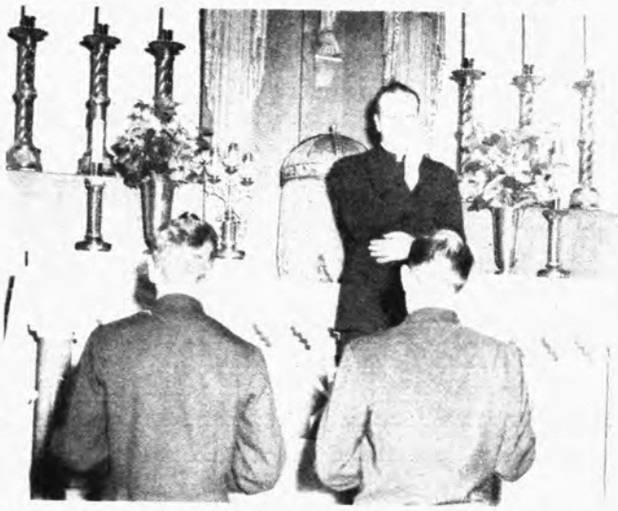

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Replica in miniature of the Sacred Heart Wayside Shrine which overlooks U.S. 90 at St. Augustine's Seminary, home of the MESSENGER.

MONTHLY NOVENA

TO THE

SACRED HEART

Next Novena

Nov. 29 – Dec. 7

For the benefactors and friends of the DIVINE WORD MISSIONARIES of the Southern Province.

★ Novena ends on the First Friday of each month.

★ Daily during the Novena a Mass will be said by the Very Rev. Robert E. Pung, S.V.D., Provincial, for your petitions.

★ Daily from January to December, your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.

★ Send your petition and offering before the first day of the Novena.

Date .....

Dear Father Pung:

Enclosed is my offering of $..... towards the work of the Divine Word Missionaries in the HOME MISSIONS among the Mexicans, Japanese and Colored of the Southern Province. Please remember my petitions in your Sacred Heart Novena and I will offer my prayers and sacrifices for your Missionaries.

Name .....

Address .....

City ..... Zone ..... State .....

My Petition .....

THE SISTERS of the BLESSED SACRAMENT
and
XAVIER UNIVERSITY

Administration Building.

A young woman, a member of a wealthy family and eagerly interested in the conversion of America's Negroes, on a visit to the Eternal City asked Pope Leo XIII to send missionaries to the U.S. "Why not become a missionary yourself, my child?" asked the Holy Father in reply. That young woman—Katharine Drexel—took the Holy Father's advice to heart and founded the Congregation of the Sisters of the Blessed Sacrament for Indians and Colored People on February 12, 1891. The motherhouse is located at Cornwell Heights, Pa.

The Negro Apostolate in America is highly indebted to this zealous society of women. In fact, without minimizing the work done by other self-sacrificing orders of men and women, one can say that this religious order has done most for the Catholic CULTURAL development of the Negro in our country. The Blessed Sacrament Sisters conduct Xavier University of New Orleans, La. Originally founded as a two-year normal school in 1915, it became a college in 1925, and a university in 1932 when the institution was transferred to more spacious quarters. The university comprises today a College of Liberal Arts and Sciences, a College of Pharmacy, a School of Education, a Graduate School and seven special departments: Music, Fine Arts, Business Administration, Journalism, Home Economics,

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Physical Education, and Industrial Arts. Students come to Xavier University from some 29 states of the Union and 7 foreign countries. The current enrollment is well over 1000.

Xavier University's 2000 graduates are found in nearly every walk of life. Among them we find about 600 lay teachers, 23 religious teachers, 1 contemplative nun, 1 Benedictine priest, 148 registered pharmacists, 50 social workers, 50 U. S. Government em-

Xavier Honor graduates 1956.

Judge Harold Stevens, commencement speaker, 1956; Auxiliary-Bishop Louis Abel Caillouet and Rev. Edward Murphy, S.S.J., dean of dept. of philosophy and theology at Xavier Commencement.

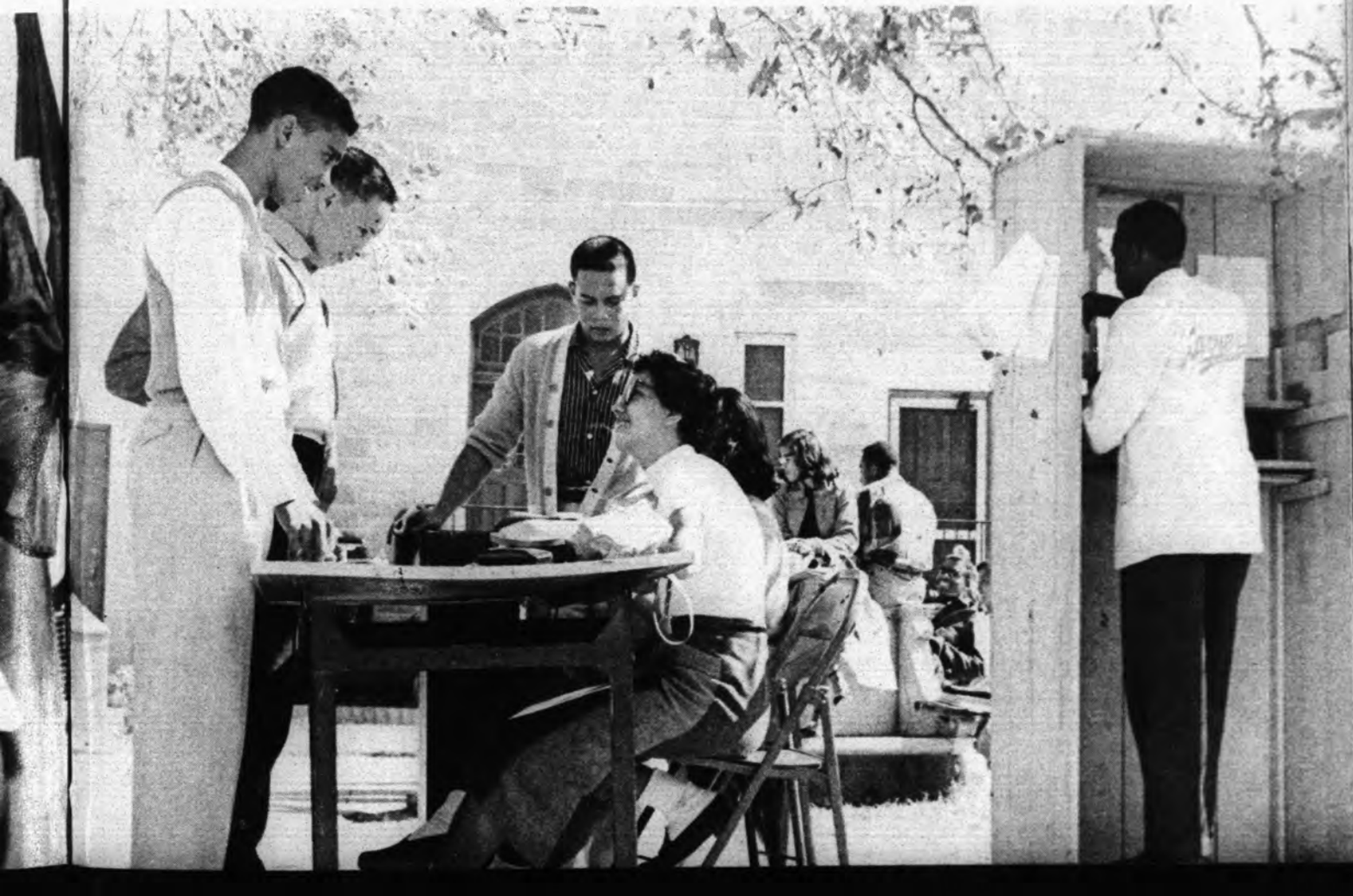
ployees, 30 medical doctors, 9 dentists, 8 lawyers, 7 artists, 8 librarians, etc.

The accompanying photos give a close-up view of the activities of Xavier. The Church in America is grateful to these self-sacrificing Sisters who devote themselves principally to the education of Indians and Negroes. And the saintly foundress who took a Pope's advice to heart must now enjoy a high place in heaven whither her soul went on March 3, 1955.

Science Students at work.

Two of the Xavier converts and their sponsors who are their classmates. Every year over 30 young men and women enter the Church after receiving instructions at Xavier. Josephite Fathers are chaplains at the university.

Students vote for "Miss Xavier" 1955-56.



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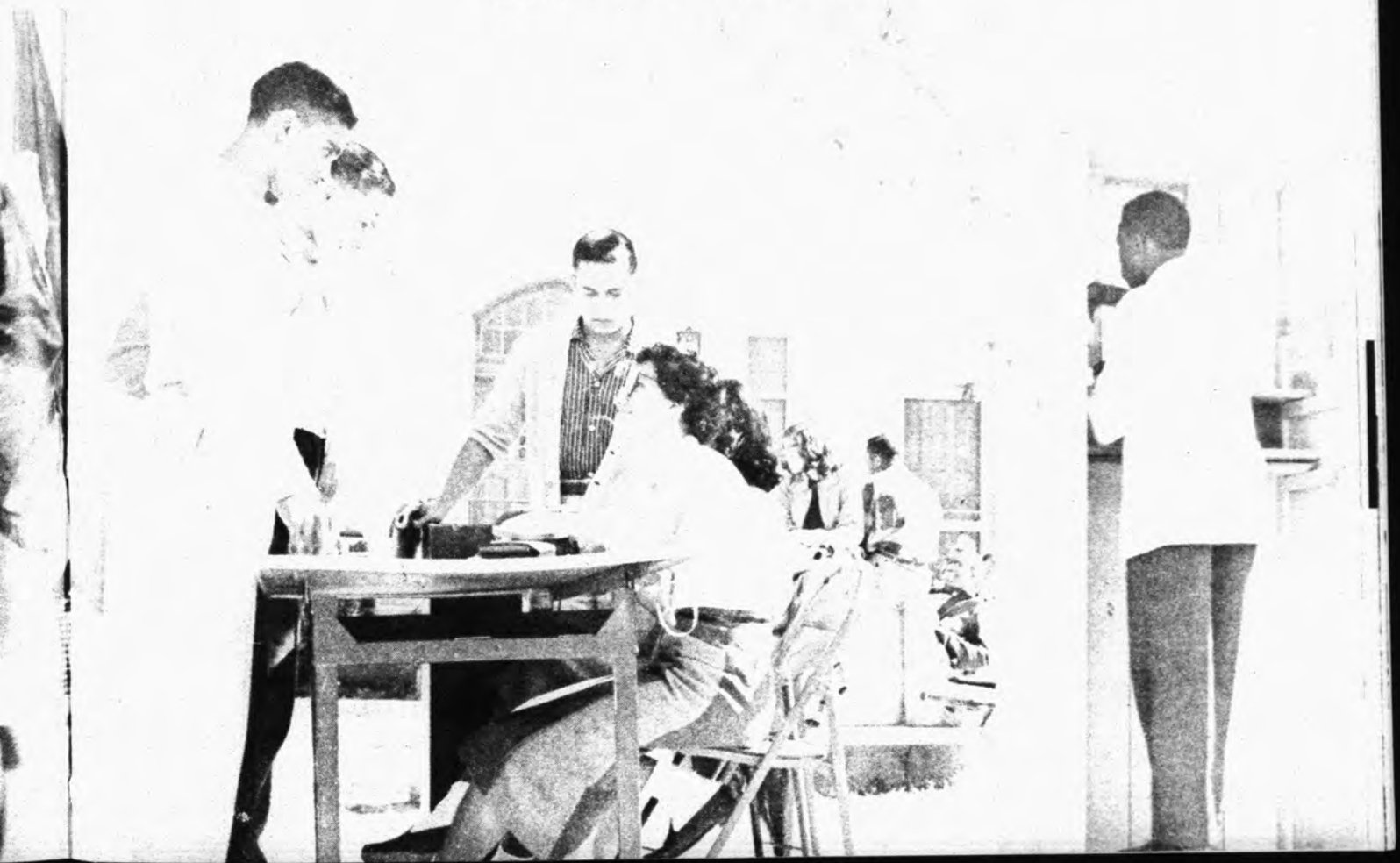

Negro Saint Is Priest, Martyr After Bad Start

By Rev. Ray Hutchinson

No one becomes holy in a day; no saint ever did. Those who developed bad habits and indulged their passions at every lustful whim had a longer, harder time than others.

Moses the Ethiopian (Aug. 28), a fourth-century saint, had been the immoral slave of an Ethiopian government official, later the "brains" of a gang of thieves who worked along the Nile where farmers were wealthier, and the thieves' loot correspondingly bigger.

Not his lust, not his ability to slip a knife between a man's ribs for a skin of wine, not his cruelty, not his terrible anger made him a saint. He became holy *in spite of* these evil habits not because of them. "I am perfectly calm," he would say to himself after his conversion, with an assurd air, when someone treated him unjustly. If tempted to impurity, he would immediately go and do something to help out some coworker.

The climb to perfection of St. Moses the Black was hard. He slipped again and again. Once in utter discouragement he went to his spiritual director and said, "I've decided to give it all up. I'm not cut out for this life. I can't stay out of sin, no matter how hard I try."

The wise old director (none other than St. Isidore) took Moses to the roof of the house and showed him the dawn. "Take a look," he said to his down-hearted penitent. "It doesn't become light all of a sudden. The darkness doesn't go away all at once. That's the way with our efforts to imitate Christ.

"We don't eliminate sin in a moment. We don't acquire good habits of purity, meekness, humility, patience all of a sudden. It takes time, work, above all, prayer. But with God's help we can do it."

St. Moses stuck to it, and was ordained priest by the Archbishop of Alexandria. Said the Archbishop in his sermon on this occasion: "God's power is not limited to making something out of nothing. He goes even further. He can make something good out of something bad. Out of the adulterer David He made the penitent psalmist; out of the sinner Simon he made Pope St. Peter; the infamous woman of Magdala became St. Mary Magdalene."

The huge old priest was martyred at the age of 75.

(*Reprinted from THE REGISTER, National Catholic weekly of Denver, Colo.*)

Christmas Special

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The Author, Father Edwards, S.V.D.

NO GREATER ZEAL

By Father Edward Wojniak, S.V.D.

EDITOR'S NOTE: *"No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in condensed form in the "Messenger." The author of this biography, which will be published in book form in October, is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.*

CHAPTER 6—LAST DAYS IN CHINA

SYNOPSIS: Bishop Megan put to very good use the reputation he had won by resisting the Communists at Sinsiang. His newly acquired fame simply fell into the scheme of convert-making. Then tragedy again! This time from the Japanese Imperial Army. The bishop and Father Henkels managed to escape disguised as coolies, and, after a stay in the mountains of Shansi, they finally fled to Sian.

V-J Day broke much like Pearl Harbor—a bit sooner than expected. The great news was welcomed as joyously in China as in Times Square and every Allied city of the world.

Bishop Megan's first concern was for his men who had been interned at the Franciscan House of Studies in Peking. On August 15, he flew to Peking in an Army C-47. The first hours of reunion were spent in good old American back-slapping, bear hugs, warm handshakes, and catching up on the news. Later, the bishop invited his missionaries to visit him in his suite at the Wagon Lits Hotel — the best hotel in Peking—reserved for U.S. officers. There, everyone was treated to his very best dinner in years.

After some days of rest, the priests jeeped with their bishop to Loyang on the first leg of their return to Paradise. In Loyang, they were the guests of liberated Bishop Bassi. When the Christians heard that Bishop Megan was in town, they came in groups to the mission station to greet him and chat with him. Bishop Megan himself gave his men instructions for their bike trip to Cheng-Hsien, then departed for parts undisclosed.

Days and weeks passed for the Fathers in Sinsiang. There were letters galore from the bishop, but no signs of Megan himself. The new appointments of the liberated missionaries were still in the fire, while other important decisions awaited the bishop's return. Moreover, there was talk of interning the German missionaries by the Nationalist Government — a problem which only the bishop himself could successfully resolve.

Though still not in Sinsiang, Bishop Megan continued to set the stage for his future operations. He was constantly negotiating with the Divine Word Mission House in Techny, Illinois for the return of the repatriates and the procurement of new men. It was not until mid-October of 1945 that Megan finally came to Paradise to stay. He had been in and out of the mission from time to time, but now he permanently took over the reigns of his diocese. Everyone of the missionaries had grown weary of the

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No one becomes holy in a day; no saint ever did. Those who developed bad habits and indulged their passions at every lustful whim had a longer, harder time than others.

Moses the Ethiopian (Aug. 28), a fourth-century saint, had been the immoral slave of an Ethiopian government official, later the "brains" of a gang of thieves who worked along the Nile where farmers were wealthier, and the thieves' loot correspondingly bigger.

Not his lust, not his ability to slip a knife between a man's ribs for a skin of wine, not his cruelty, not his terrible anger made him a saint. He became holy *in spite of* these evil habits not because of them. "I am perfectly calm," he would say to himself after his conversion, with an assurd air, when someone treated him unjustly. If tempted to impurity, he would immediately go and do something to help out some coworker.

The climb to perfection of St. Moses the Black was hard. He slipped again and again. Once in utter discouragement he went to his spiritual director and said, "I've decided to give it all up. I'm not cut out for this life. I can't stay out of sin, no matter how hard I try."

The wise old director (none other than St. Isidore) took Moses to the roof of the house and showed him the dawn. "Take a look," he said to his down-hearted penitent. "It doesn't become light all of a sudden. The darkness doesn't go away all at once. That's the way with our efforts to imitate Christ.

"We don't eliminate sin in a moment. We don't acquire good habits of purity, meekness, humility, patience all of a sudden. It takes time, work, above all, prayer. But with God's help we can do it."

St. Moses stuck to it, and was ordained priest by the Archbishop of Alexandria. Said the Archbishop in his sermon on this occasion: "God's power is not limited to making something out of nothing. He goes even further. He can make something good out of something bad. Out of the adulterer David He made the penitent psalmist; out of the sinner Simon he made Pope St. Peter; the infamous woman of Magdala became St. Mary Magdalene."

The huge old priest was martyred at the age of 75.

(*Reprinted from THE REGISTER, National Catholic weekly of Denver, Colo.*)

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The Author,
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NO GREATER ZEAL

By Father Edward Wojniak, S.V.D.

Father Thomas Megan

EDITOR'S NOTE: *"No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in condensed form in the "Messenger." The author of this biography, which will be published in book form in October, is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.*

CHAPTER 6—LAST DAYS IN CHINA

SYNOPSIS: Bishop Megan put to very good use the reputation he had won by resisting the Communists at Sinsiang. His newly acquired fame simply fell into the scheme of convert-making. Then tragedy again! This time from the Japanese Imperial Army. The bishop and Father Henkels managed to escape disguised as coolies, and, after a stay in the mountains of Shansi, they finally fled to Sian.

V-J Day broke much like Pearl Harbor—a bit sooner than expected. The great news was welcomed as joyously in China as in Times Square and every Allied city of the world.

Bishop Megan's first concern was for his men who had been interned at the Franciscan House of Studies in Peking. On August 15, he flew to Peking in an Army C-47. The first hours of reunion were spent in good old American back-slapping, bear hugs, warm handshakes, and catching up on the news. Later, the bishop invited his missionaries to visit him in his suite at the Wagon Lits Hotel — the best hotel in Peking—reserved for U.S. officers. There, everyone was treated to his very best dinner in years.

After some days of rest, the priests jeeped with their bishop to Loyang on the first leg of their return to Paradise. In Loyang, they were the guests of liberated Bishop Bassi. When the Christians heard that Bishop Megan was in town, they came in groups to the mission station to greet him and chat with him. Bishop Megan himself gave his men instructions for their bike trip to Cheng-Hsien, then departed for parts undisclosed.

Days and weeks passed for the Fathers in Sinsiang. There were letters galore from the bishop, but no signs of Megan himself. The new appointments of the liberated missionaries were still in the fire, while other important decisions awaited the bishop's return. Moreover, there was talk of interning the German missionaries by the Nationalist Government — a problem which only the bishop himself could successfully resolve.

Though still not in Sinsiang, Bishop Megan continued to set the stage for his future operations. He was constantly negotiating with the Divine Word Mission House in Techny, Illinois for the return of the repatriates and the procurement of new men. It was not until mid-October of 1945 that Megan finally came to Paradise to stay. He had been in and out of the mission from time to time, but now he permanently took over the reigns of his diocese. Everyone of the missionaries had grown weary of the

"lame duck session" and were rearing to go.

The missionaries of Paradise gradually came to realize that if "things had changed", as Megan put it, the bishop had also changed. Four years of constant contact with the Chinese and American military officials, together with the strain and stress of bombings and strafings, perilous escapes, living in imminent danger of death 24 hours a day with a price on his head, lack of food and sleep, seemingly impossible tasks, disheartening setback in missionary work, endless worries over his responsibilities — all these may have been contributing factors to an alteration in his personality. His exterior was rougher. His directives became abrupt and sometimes inconsiderate commands. Worse, he seemed to have lost his contact with the common people. He gave attention to the "big shots" in military, political, and social circles, betraying at times a lack of interest in his own men. He thought that the mission would be better off if it were run on a military basis.

As time went by, Bishop Megan's men were happy to see him gradually lose his brusque ways and military ideas, and swing back to the grave, kind, and benign ecclesiastic he had always been.

Throughout the period of postwar trial, Bishop Megan never failed in his cheerfulness and constant plans for the reorganization of Paradise. He saw in V-J Day the beginning of a new era for the Catholic Church in China. His mission program had been interrupted for four long years, but he intended to resume activities with even more than accustomed vigor.

Immediately upon his return to Sinsiang, he stepped up the mission's school program. During the war, Father Schutte had opened a high school for boys. The bishop purchased 5 more acres of adjoining land and began a high school for girls, under the direction of the Sisters of Providence. His most cherished project was the building of the Sinsiang hospital of which he had dreamed and for which he had planned all during the war. Due to a dearth of men and money, the two years spent in rejuvenating Paradise were terribly stormy—with worse to come!

V-J Day brought peace to the world at large, but it also set off the most cruel civil war in the history of mankind. After the Japanese surrender, there was a wild scramble by the Chinese Nationalists and Chinese Communists for all key positions in the country. Thus far, only Chinese and German priests had been working Communist territories. The Americans were carrying on under more favorable conditions in Nationalist country. Since the Americans seemed to be respected by both warring factions, Bishop Megan decided to send Father Eddie Wojniak to work in the Communist territory of Haui-Ching-Fu. The Commies guaranteed freedom of religion etc. etc. But, as the days and weeks wore on, their promises wore thin, then faded into complete oblivion. "Accusations" against Father Wojniak became common. His favorite catechist was executed by torture. Another catechist was thrown into a pit and buried alive. Things came to such a pass the Fathers evacuated the 3 sisters 13 nurses, 80 school girls, and all the costly hospital equipment. After 4 months of dangerous living under the Hammer and Sickle, he too had to flee.

Very soon afterwards, Huai-Ching-Fu was overrun by the Communists. This proved to be a gloomy portent of things to come. Bishop Megan had tried peaceful coexistence with the Communists. He was bitterly disappointed and soon saw the Reds closing in on Sinsiang. By the fall of 1947, most of North China had fallen into the hands of the Communists and the Reds had also forced the withdrawal of all important Catholic projects from Sinsiang. Bishop Megan had spent 22 years in China without any thought of

returning home. Now, however, there were many problems concerning the mission which he could resolve only by a personal visit to the States.

Bishop Megan consulted the Apostolic Internuncio, Archbishop Riberi, for advice. The Archbishop strongly urged him to return to the States for at least 6 months, take a good rest, and iron out all difficulties. Bishop Megan felt he could leave Sinsiang for about 6 months without fear of its going aground. The priests of Paradise, though few, were seasoned to work under the most adverse circumstances. Placing Father Schutte in complete charge, the bishop made immediate preparations for his departure from Sinsiang.

(To be continued)

NEW AFRICAN BISHOP

The Most Reverend Dieudonné Youngbaré is the most recently consecrated Negro Bishop. He is Ordinary of the Diocese of Koupela, Haute Volta, French West Africa. The Diocese has 13,000 Catholics; 5,000 Catechumens; and 24 priests—14 of whom are native Africans.

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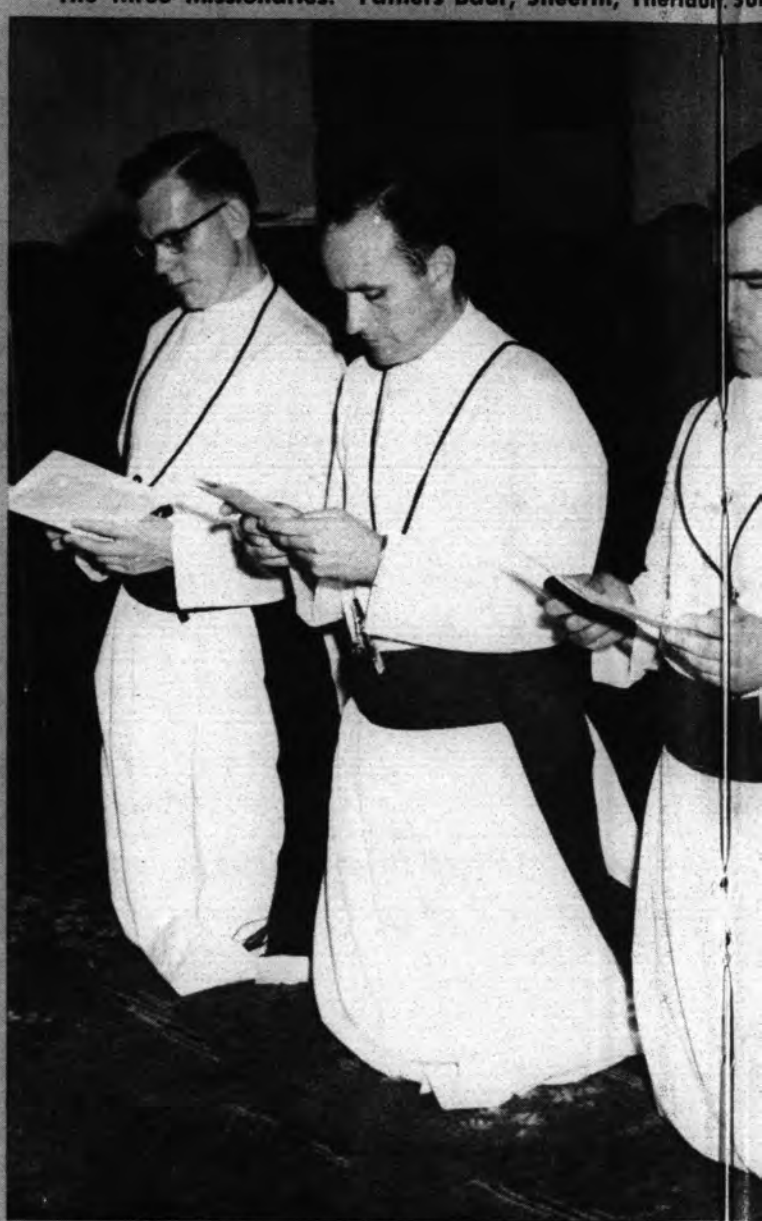
"GOING THEREFORE, TE

Father Provincial Pung, celebrant, presents mission crosses. Deacon, Father Bernard Keller; Subdeacon, Father Elmer Powell; Master of Ceremonies, Father Leonard Olivier.

'Behold, beloved sons, your guide in all your apostolic journeys, behold your protection in every danger, behold your consolation in life and in death . . .'

With these words, Father Provincial Pung handed the mission cross to three Divine Word Missionaries on Tuesday evening, Sept. 18th. The place was the Mission Chapel of St. Augustine's Seminary. The entire community had gathered as well as a goodly number of lay folk, friends of the Missions. All hearts were aglow as the beautiful ceremony of Departure for Divine

The three Missionaries: Fathers Baur, Sheerin, Theriault, Su



Father Walter Bowman, S.V.D., festive preacher.

TEACH ALL NATIONS . . . "

Word Missionaries took place. It was just another proof that the good tidings of the Redemption will be preached to the end of the world and to every creature. Those who were missioned: Fathers Edward Baur and John Sheerin to New Guinea and Father Francis Theriault to Indonesia — all are Divine Word Missionaries. Classmates of the three foreign missionaries: Fathers Bernard Keller and Elmer Powell assisted Father Provincial as deacon and subdeacon respectively.

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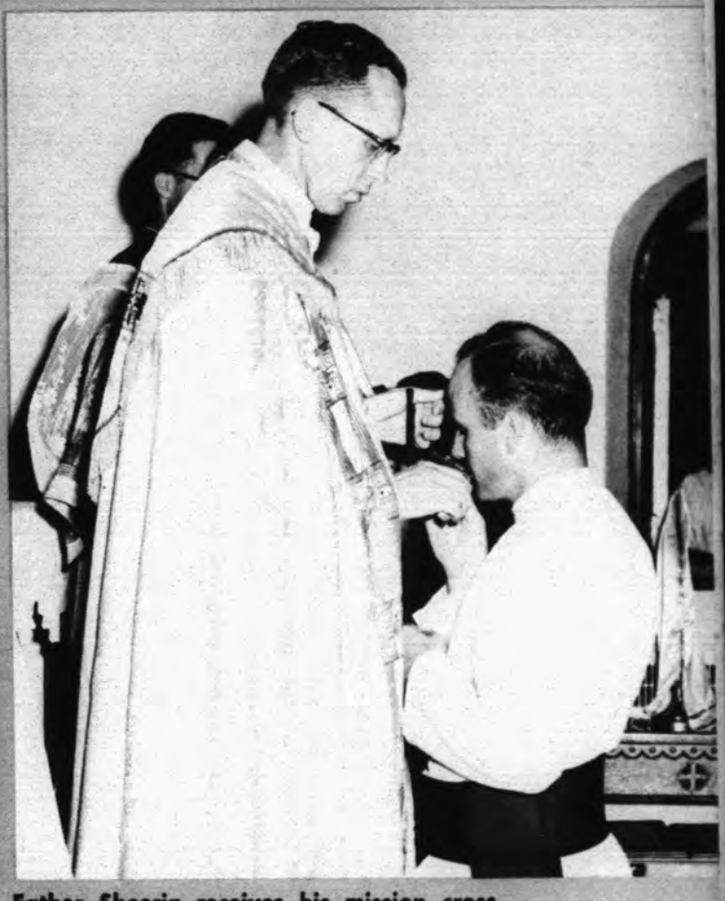

Father Sheerin receives his mission cross.

Father Francis Theriault receives his cross.

INTENTIONAL SECOND EXPOSURE

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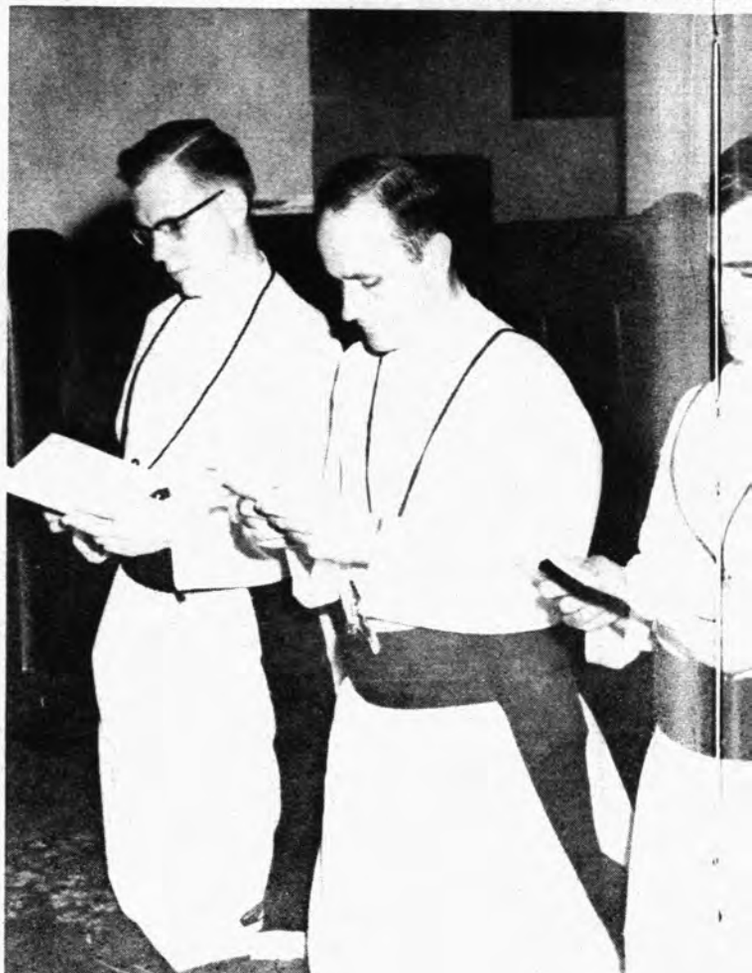

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Father Sheerin receives his mission cross.

Sheerin, Theriault. Sub-Master of Ceremonies is Frater John Henry, S.V.D.

Father Francis Theriault receives his cross.

A MISSION IN MIAMI*

Story and Pictures by MARION RUBINSTEIN

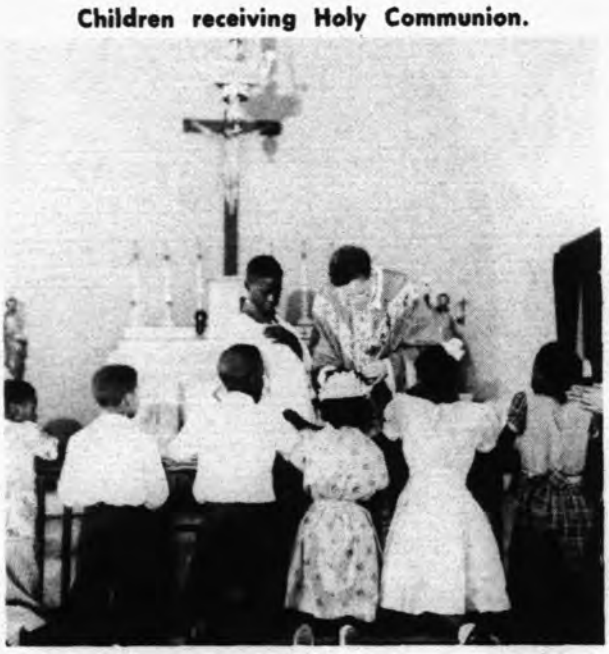
There is really no essential difference between mission work in India or Ceylon and in the modern American city of Miami, Florida.

This is the impression of Father George B. Hamilton, S.J. who recently returned from Mission work in India and Ceylon and has taken charge of the St. Francis Xavier Mission in Miami.

This Mission was started more than 20 years ago by Father Michael Cronin, S.J. and it has been in charge of the Jesuit Fathers ever since. Today, there are 20,000 Negroes living in that area.

"This Mission is here for every one of them," explained Father Hamilton. "Just as in India and Ceylon, my purpose was to lead the Hindus out of the darkness into the light, so too, here in Miami, I want to put these good Negro people on the right path and keep them there. The doors of the Mission are open to every one in the neighborhood and every Negro man, woman or child feels perfectly at home the moment he or she enters."

Children receiving Holy Communion.



Just a few years ago, the census of this little Parish showed about 500 Catholic families. Today, there are just about a 100.

"The rest have moved to other parts of the city where new building projects offered them better living conditions," said Father Hamilton. "This means, of course, that while the running expenses of the Parish are more or less what they had always been, the income is very much less. Instead of counting

A class in catechism.

a few hundred dollars in our Sunday collection, we are fortunate if we find fifty dollars. This is anything but a source of encouragement to me who has all the bills to pay."

Always uppermost in the mind of Father Hamilton is the proper care and education of the little ones. There are three public schools in the area. "Doubtless they are doing excellent work in their own sphere," says Father Hamilton. "However, the most important part of a child's education is that which has to do directly with his

* *An exclusive for the MESSENGER.*

eternal salvation and his personal sanctification. Even the best of our public schools are scarcely in a position to attend to the spiritual side of the child's life."

This is why the Catholic Church exhorts all its people to make all sorts of sacrifices in order that Catholic schools may be built. Father Hamilton went on to say. "That is why I am trying so hard to build a school for the children of our Mission here," he emphasized. "Not only for the comparatively few children who are now Catholics but also for the other three thousand or so who would like to profit by a Catholic School education

Training in church music.

and who would be most welcome to it if the means were available."

Father Hamilton shook his greying head a little sadly and then a smile lit up his fine face. "We have the land on which to build the school," he assured us humorously. "But what we need is the money to pay for that land and money with which to build."

Meanwhile there is plenty of life in this little Parish. Those who are still there are there to stay. They love the Mission and the Mission loves them. Generously bearing the burdens of the bills, they contribute what they can to the support of the Mission. "They are always looking for ways and means to raise a few more dollars for the building fund," Father Hamilton reported. "They have their little carnivals, their straw-rides, their raffles, beach parties and all sorts of things. It is marvelous too, the way they all pull together and enjoy everything they do for the benefit of their Mission."

The men of the Parish too, are proud and active in their Holy Name Society. "It is gratifying to me, their Pastor to see them all together at the Communion rail and then a little later at the breakfast table on their monthly Communion Day," Father Hamilton related. "Just a few months ago, these few faithful men donned their overalls, climbed the ladders and gave the whole exterior of the church a fresh coat of paint. When that was done they went to work on the interior of the old school building which is now being used as a kindergarten for the tiny tots of the neighborhood."

The members of the Ladies Altar Society are always busy keeping the church spotlessly clean, mending old and torn vestments, laundering the church linen and finding fresh flowers for the altar.

In rapt attention during the Holy Sacrifice of the Mass.

INTENTIONAL SECOND EXPOSURE

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In rapt attention during the Holy Sacrifice of the Mass.

Receiving the food of the Angels.

"A second group of ladies form the Sodality of Our Lady of Fatima," said Father Hamilton. "Their chief endeavour is to make saints of themselves. Many of their spare moments are spent searching out the sick and the needy of the Parish and reporting such cases to the Pastor."

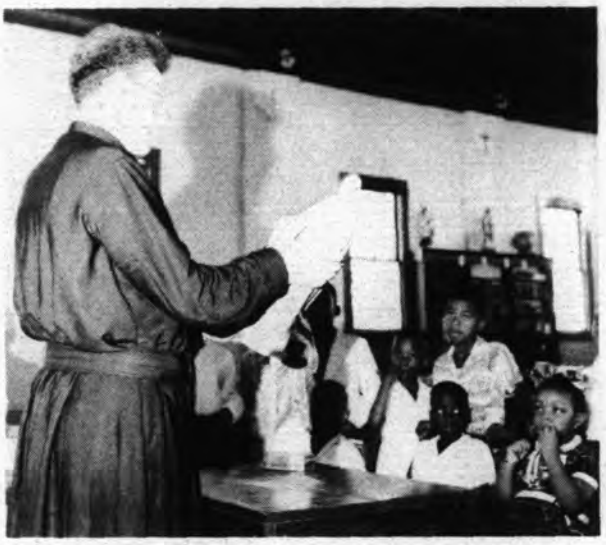
Then there is the St. Jude Guild made up of other ladies who are always looking out for new ways of improving the temporal affairs of the Mission.

The Pastor's pets are the children. There are not very many, just fifty or sixty, but Sunday after Sunday, they are there long before Mass time, occupying the front pews close to the altar and to the pulpit.

The Ladies Altar Society receiving a few words of encouragement from their Pastor.

All through Mass their big bright eyes are focused on the Priest, following all his movements, well aware that at any moment he is quite apt to cast a quick glance in their direction to check on their decorum. No matter how long the sermon is or how far over their heads, they just sit there without a murmur and take it in their stride.

"The sound of the Communion bell is what they are always waiting for," said Father Hamilton. "That is their big moment. Their Sunday School teachers have taught them and they know how true it is that the little white wafer that is soon to rest upon their tongues is not just unleavened bread, but the living Body of their Saviour Jesus Christ. How they love to receive this Bread of Life, this Food of Angels."



Little tots learning about their Heavenly Mother.

Now the Mass is over and the last hymn has been sung. The smallest amongst them leads the way into the school hall where their fast is broken with milk and doughnuts. If any one doubts the deliciousness of doughnuts, just come down here some Sunday morning and see how they are devoured.

Nourished in spirit and in body, they are all set for the serious business of Sunday School. And for the next

(*Continued on Page* 279)

Along the Divine Word Mission Trail!!!

Father Joseph Kehrer, S.V.D. has been transferred from the Western Province (Techny, Ill.) to the Southern Province of St. Augustine. Father was ordained in 1939 at St. Mary's in Techny and has been in the Western Province since. At present, he is assisting Father Lawrence Dudink, S.V.D., St. Mary's Church in Vicksburg, Miss.

Father Anthony Humel, S.V.D. (left) with a fellow Divine Word Missionary, Father Stephens.

His Excellency, the Most Rev. Joseph O. Bowers, S.V.D., who is in the States, is here pictured with five Sisters of Providence (Baltimore) in Trenton, New Jersey.

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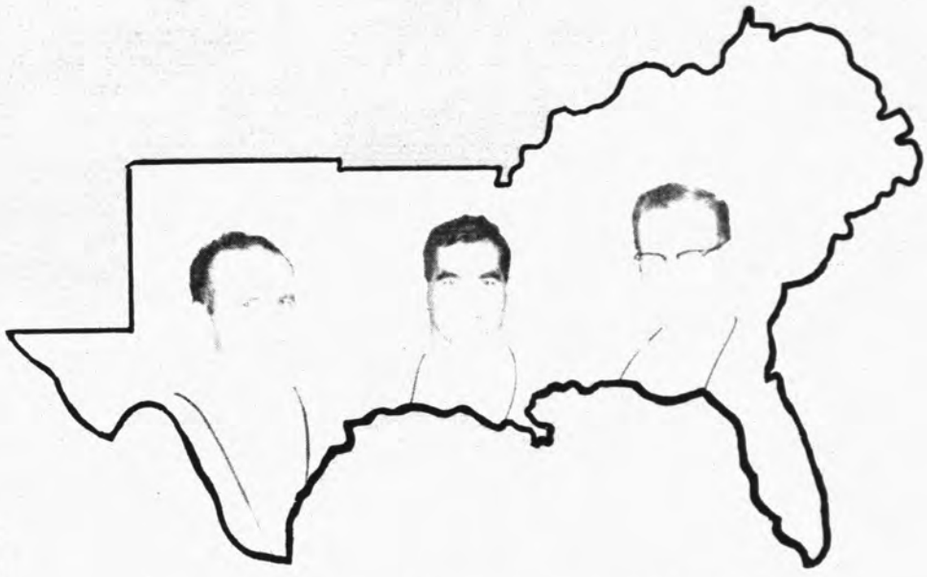

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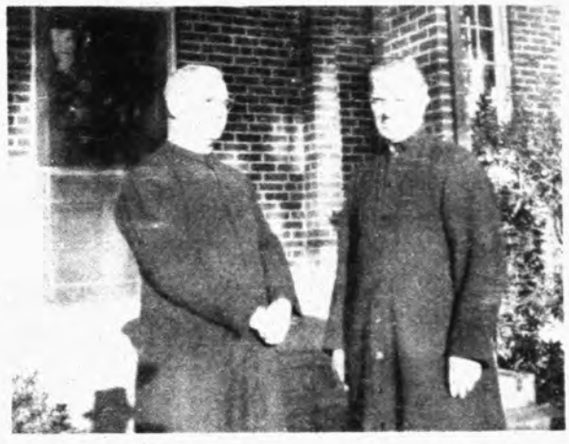

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Divine Word Missionaries in Recessional following Departure Ceremonies at the Seminary on Sept. 18th. Father Provincial was celebrant.

Priest Anoints Hospital Patient And Falls Dead

CHICAGO, Ill. — Rev. Anthony Humel, S.V.D., 58, a Divine Word Missionary assigned for the past six years to St. Anselm's Parish here, 6045 S. Michigan, died Sunday (September 9) from a heart attack at Mercy Hospital, Monroe, Mich., where he took office as hospital chaplain three days before.

The priest had just administered the Sacrament of Extreme Unction to one of the hospital patients in danger of death, and was on his way to chapel to say the 6:00 a.m. Mass, when he collapsed and died on entering an elevator.

A solemn Requiem Mass was sung in the chapel of St. Mary's Seminary, Techny, Ill., on Thursday, September 13, at 10:00 a.m., followed by burial at St. Mary's Cemetery there.

Celebrant of the solemn Requiem Mass was the Very Rev. Lawrence G. Mack, S.V.D., provincial superior of Divine Word Missionaries in the Midwest.

Deacon of the Mass was Father Edward Luis, S.V.D., pastor of St. Anselm's Parish, Chicago, and subdeacon was Father George Stephan, S.V.D., pastor of Our Lady of the Gardens Parish, Chicago, who served as assistant under Father Humel when he was pastor of St. Patrick's Parish in Oakland, Calif.

Father Humel's passing is mourned by Negroes and Whites in many parts of the United States and Canada where he fulfilled his 34 years of priestly life.

Born in Detroit, Mich., he left the home of his parents, the late Mr. and Mrs. Matthias Humel of Detroit, in 1911 to join Divine Word Missionaries at Techny, Ill. After ordination in 1922 in Chicago by His Eminence, George Cardinal Mundelein, he taught at Divine Word seminaries for two years.

After a four-year mission assignment in Honan, China, he served at St. Nicholas Parish, St. Louis, Mo., St. Elizabeth's Parish in Chicago, and St. Peter's Parish in Pine Bluff, Ark.

In 1939 he was missioned for two years to Chipman, Alberta, Canada. From 1941 to 1945 he served as treasurer for Divine Word seminaries in Epworth, Iowa, and Techny, Ill.

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On recuperating he asked to be assigned as chaplain to a small Catholic hospital where he died.

Father Anthony Humel is survived by his brother, Very Rev. Francis B. Humel, S.V.D., stationed in Rome at the international headquarters of Divine Word Missionaries but temporarily in the United States as Visitator General, and by his sister, Sister M. Lorenza, S.C.C., a Sister of Christian Charity teaching at Holy Trinity School, 500 N. State St., New Ulm, Minnesota.

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A Mission In Miami

(*Continued from Page* 276)

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With the extremely hot weather in Miami all summer, a Sunday morning at the St. Francis Xavier Mission is anything but a picnic to Father Hamilton. Crowded into a few hours are confessions, Masses, announcements, sermons, baptisms, meetings, receiving of visitors, instructions, supervision of Sunday School and finally a cup of coffee.

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The Holy Name men listening to their president.

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Ladies of the Parish preparing the Children's Breakfast.

Hamilton warm up and smile as we spoke of the spiritual side of things and of the progress that is being made. Attendance at Holy Mass and at the weekly Novena Service, he said is better than it has ever been. "Confessions have increased," Father Hamilton said. "More and more grown-ups are appearing at the Altar rail. Congregational singing is taking a hold. Those who used to sit shyly at the back of the church are coming forward and filling the front pews. God certainly loves these good colored people and they in turn are learning to love Him more and more. To a shepherd of souls that is the greatest consolation for after all—*what doth it profit a man if he gain the whole world and suffer the loss of his soul?*"

Breakfast being served after Mass.

Divine Word Missionaries in Recessional following Departure Ceremonies at the Seminary on Sept. 18th. Father Provincial was celebrant.

Priest Anoints Hospital Patient And Falls Dead

CHICAGO, Ill. — Rev. Anthony Humel, S.V.D., 58, a Divine Word Missionary assigned for the past six years to St. Anselm's Parish here, 6045 S. Michigan, died Sunday (September 9) from a heart attack at Mercy Hospital, Monroe, Mich., where he took office as hospital chaplain three days before.

The priest had just administered the Sacrament of Extreme Unction to one of the hospital patients in danger of death, and was on his way to chapel to say the 6:00 a.m. Mass, when he collapsed and died on entering an elevator.

A solemn Requiem Mass was sung in the chapel of St. Mary's Seminary, Techny, Ill., on Thursday, September 13, at 10:00 a.m., followed by burial at St. Mary's Cemetery there.

Celebrant of the solemn Requiem Mass was the Very Rev. Lawrence G. Mack, S.V.D., provincial superior of Divine Word Missionaries in the Midwest.

Deacon of the Mass was Father Edward Luis, S.V.D., pastor of St. Anselm's Parish, Chicago, and subdeacon was Father George Stephan, S.V.D., pastor of Our Lady of the Gardens Parish, Chicago, who served as assistant under Father Humel when he was pastor of St. Patrick's Parish in Oakland, Calif.

Father Humel's passing is mourned by Negroes and Whites in many parts of the United States and Canada where he fulfilled his 34 years of priestly life.

Born in Detroit, Mich., he left the home of his parents, the late Mr. and Mrs. Matthias Humel of Detroit, in 1911 to join Divine Word Missionaries at Techny, Ill. After ordination in 1922 in Chicago by His Eminence, George Cardinal Mundelein, he taught at Divine Word seminaries for two years.

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Ladies of the Parish preparing the Children's Breakfast.

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SCHOLASTICS RENEW THREE VOWS

Two Make Perpetual Vows

The Chapel at St. Augustine's Seminary in Bay St. Louis was the scene of impressive ceremonies of renewal of Vows on Saturday morning, Sept. 8th, the 81st birthday of the Society of the Divine Word.

All the scholastics of the Major Seminary renewed their Vows. Two of the major seminarians pronounced Perpetual Vows in the Society of the Divine Word as the Schola Cantorum chanted the 'Vota Mea'. A number of the relatives and interested townsfolk attended the ceremonies and wished the Scholastics God's blessing.

The two Seminarians who made Perpetual Vows were Frater John F. Robinson, S.V.D. of Abbeville, La. and Frater William Oliver, S.V.D. of New Orleans, La. They will be ordained to the priesthood in 1958.

The Very Rev. R. E. Pung, S.V.D., Provincial of the Southern Province was celebrant and thus received the Vows. Father Charles Kelty, S.V.D., editor of the 'Christian Family' and retreat-master was deacon. Father John Kemper, S.V.D., Prefect of Scholastics and Professor of Moral Theology was Subdeacon.

Frater John Robinson pronounces Perpetual Vows. Others in the picture, left to right: Father John Kemper, Very Rev. Father Provincial, Father Kelty.

Frater William Oliver says his Vows perpetually in presence of Very Rev. Father Provincial.

Brother Polycarp, S.V.D. (right), spent parts of August and September visiting at the Seminary. Brother is the oldest Divine Word Missionary in the United States as far as length of time in Vows is concerned. For 62 years, he has been a professed member of the Society. Brother Polycarp, a chiropractor, is 82 years old and knew the Founder of the Society of the Divine Word, Father Arnold Janssen. Brother went to the new foundation of the Society in San Diego, California.

Father Charles Kelty, S.V.D., (left), strikes a philosopher's pose on the campus of St. Augustine's Seminary. Father came to the Gulf Coast from Techny, Ill. to give the annual retreat to our Scholastics. Father Kelty is the editor of the *Christian Family*.

Some of the scholastics who renewed their Vows on Sept. 8th.

Divine Word Missionaries of the Southern Province who are attending the Catholic University of America are here pictured with the Rector, the Venerable Father Braun, S.V.D. Front row, l. to r. Fathers Francis, Braun, and Erwin Bauer. Second row, l. to r. Fathers Waiches, Olivier, and Gerald Lewis.

HELP A NATIVE AFRICAN BISHOP!

Bishop Thomas Mongo, D.D., Auxiliary Bishop of Douala, French Cameroons, West Africa, is appealing for funds to build a desperately-needed church in an area where the people must walk 36 miles roundtrip in order to attend Mass. The people, who are poor, will help in any way they can. But most help must come from charitable friends abroad like you. The Bishop welcomes and will acknowledge all donations — large or small — for the erection of this House of God. Why not send your donation today? Send your amount by a cashier's check (made out at any bank) or by international postal money order to: Bishop Thomas Mongo, D.D., Care of Catholic Cathedral, Douala, French Cameroons, West Africa. (Airmail to West Africa costs 25 cents.)

INTENTIONAL SECOND EXPOSURE

Seminary News....

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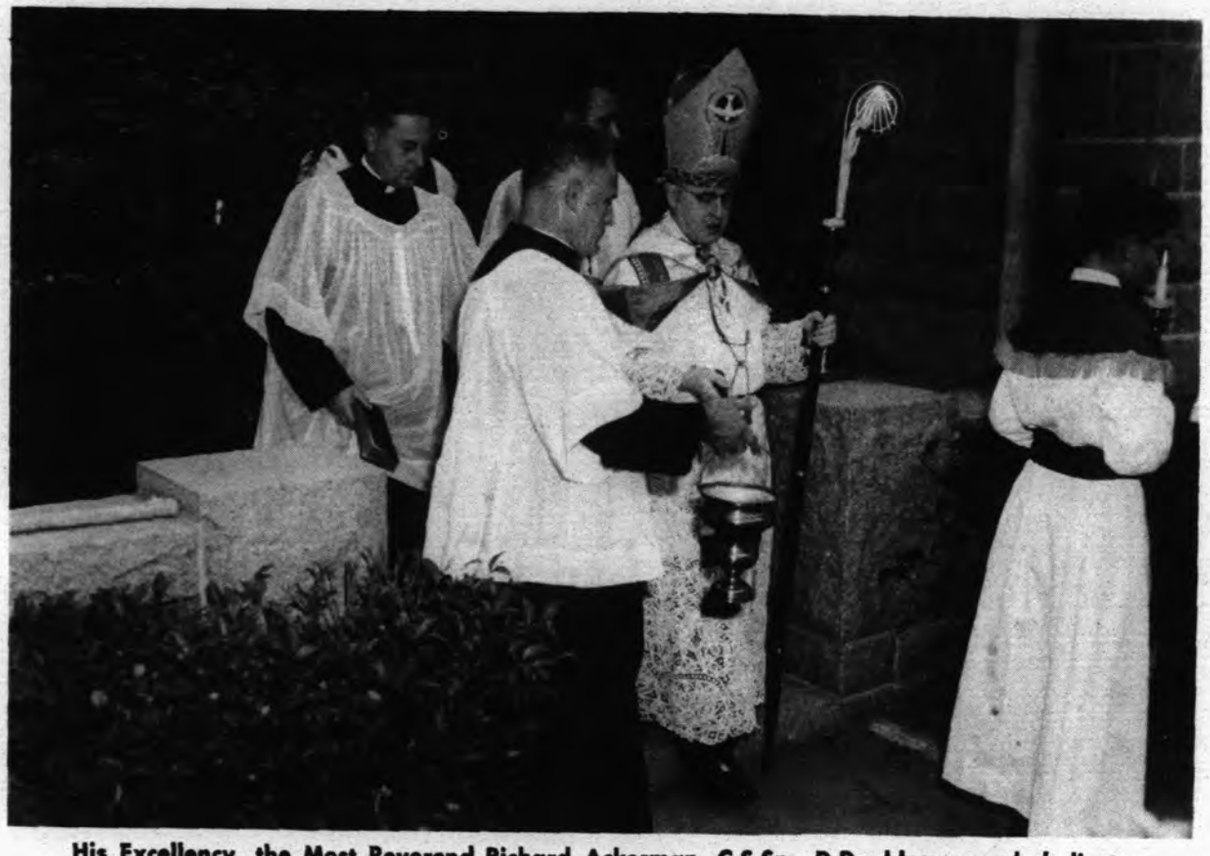

His Excellency, the Most Reverend Richard Ackerman, C.S.Sp., D.D., blesses and dedicates new Divine Word Seminary of the Little Flower on October 3, 1956.

SOCIETY OF DIVINE WORD OPENS SEMINARY ON WEST COAST

The Missionary Society of the Divine Word will open a Seminary for the missionary priesthood and brotherhood in the Diocese of San Diego in a few months. As in all beginnings, there are many, many things needed. Pictured is the substantial house which stands on the property purchased. This house will be used as a faculty residence. The biggest project now is a minor seminary building and the securing of the necessary wherewithal to construct such a building. A music room on the property will be used temporarily as a chapel. Would you like to make a memorial gift in order to help fit this chapel for the proper and dignified worship of God? You may assist us in this endeavor by donating the price of one or the other of the following articles:

- *1 chasuble at $60.00 (at least 5 are needed)
- *1 cope at $65.00 (at least 5 are needed)
- *1 humeral veil at $45.00
- *1 Benediction Stole and Burse $20.00
- *Complete Irish Linen Altar for 2 side Altars $100.00
- *Monstrance, $185.00
- *Albs (6) $132.00
- *Complete Set for Solemn High Mass, $410.00

Help Our New Seminary By Starting or Helping to

COMPLETE A BURSE

A Burse or Scholarship of $5,000, invested, will support a seminarian until ordination. Then it will be applied to another and another. Won't you please help our new seminary by completing a burse or starting a new one in honor of your favorite saint?

Little Flower No. 1 — (Completed)	$5,000.00
Little Flower No. 2	$1,450.00
Sacred Heart	100.00
Our Lady of Fatima	50.00
St. Joseph	25.00
Holy Ghost	25.00

Send your contributions to:

VERY REV. ROBERT E. PUNG, S.V.D., Provincial
Divine Word Missionaries
Southern Province of St. Augustine
Bay St. Louis, Mississippi

Dear Father Pung:

I wish to assure you of my prayers and sacrifices for the success of your new seminary in California. Enclosed is my donation of $..... for..... to help equip your new seminary.

NAME .....

ADDRESS .....

CITY ..... ZONE..... STATE.....

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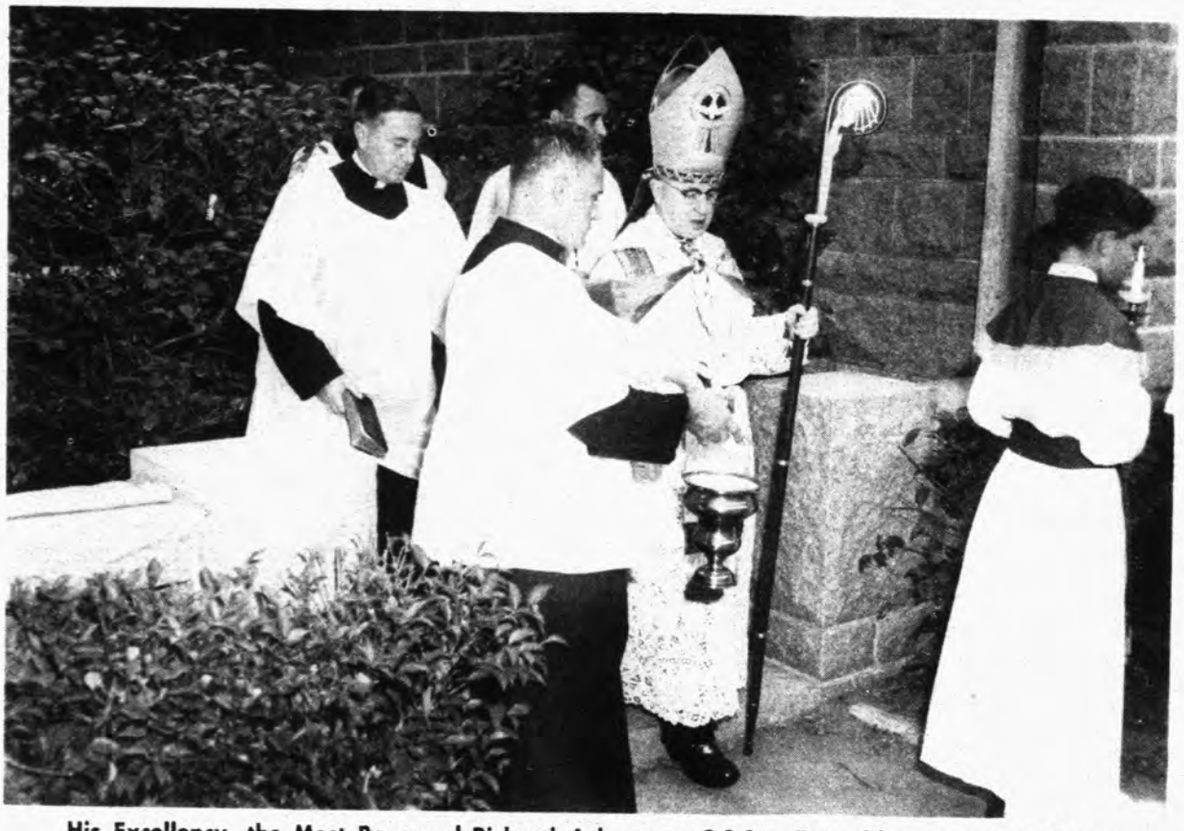

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Boys' & Girls' CORNER

Dear boys and girls:

Welcome to the CORNER for November! Thanksgiving greetings to you and all your young friends. Just to look at the month of November lets us know that we have lots to be thankful for. At least we are living and can do something to save our souls, and to gain them a higher place in heaven. We have the Church and its wonderful means to help us do good to ourselves and to our fellowman. We have our parents, relatives, and friends to help us enjoy life in this world. Yes, we sure do have a lot to be thankful for.

But, let us never forget that November is the month of the Poor Souls in Purgatory. We say special prayers that the Holy Souls may be freed from their place of punishment, and admitted to the everlasting happiness of heaven. During this month, offer all your visits, and ejaculations, for the relief of the Suffering Souls, especially your deceased parents, relatives and friends, who might be in need of your prayers. You will thus do them a favor that they will return many times over.

A. CORNE'S MAIL BOX

When the mail man came my way, he was loaded with envelopes and letters, and verses, and puzzle solutions. Here are some of the letters.

Dear A. Corne:

I am eleven years old and I am going in the sixth grade. My name is Cheryl Ann Karney. I want to join the Children's Corner just for you. Please, enter my Vocation verse in the Contest. (See below) I have one brother and 2 sisters. My brother, Tommy is 8 years old. My sister, Susie is 9 going on 10. My still younger sister is Gerrianne (funny name isn't it for a girl at least) is going on 3. I would like to win a prize very much.

God bless you and all the boys at the Seminary.

Cheryl Ann Karney
Harvey, Louisiana

Cheryl, you are welcome to join the CORNER. I am glad to know you and the rest of your family whom you named in your interesting letter. I hope you get a chance to write again.

Dear A. Corne:

This is the first issue of "Saint Augustine's Catholic Messenger" we have received. As I glanced through the magazine I noticed your corner. I read it and found it interesting and enjoyable.

I am 13 years old and several days ago I entered St. Thomas' New High School. The building is ranch type and has all the modern facilities. It is actually nice to go to school in such pleasant surroundings. I have also enclosed my answer to your new puzzle. Sincerely,

Cathleen Roll
Fort Thomas, Ky.

I know the editor will be tickled pink, Cathleen, when he reads that you have enjoyed the MESSENGER. I'm glad that you like the CORNER. Don't be afraid to write as often as you like and tell us especially how you enjoy going to school in that fine St. Thomas' building. May God help you to succeed in your school work!

Dear A. Corne:

I thank you for the lovely postcard you sent me and also that beautiful Green Scapular which I try to wear every day.

Your friend,

Carmelita Bailey
Maywood, Illinois

I am trying to get some special blessings from Our holy Mother Mary, Carmelita, so that's why I try to spread devotion to her Green Scapular. I wear one myself, and say the prayer printed on it often during the day. If all our readers would join in the Green Scapular prayer maybe my special petition would be granted. The prayer is: "Immaculate Heart of Mary, pray for us now and at the hour of our death." If my petition is granted, I'll be sure to tell everybody about it in this CORNER.

Dear A. Corne:

Do you remember me? I don't know if I ever told you that I came from Hungary. I came to America when I was six years old. America is a beautiful country. People say I don't even have an accent, I don't suppose people do when they are young. Before I forget, I thank you for the beautiful post card. And thank you so very much for the little booklet of prayers for the days.

May God bless you,

Ildiko Olah
Chicago, Ill.

P.S.: We went to St. Francis of Assisi Seminary in Wisconsin, we said the stations, I also said a prayer for you.

P. P. S.: You will hear from me again.

Ildiko, we are very glad that you are here and like America. You can pray with us that God may keep our country safe from its enemies. God bless you a thousand times for remembering to pray for me. I need all the prayers I can get. I will pray for you, too, and for all the boys and girls who have joined our CORNER.

Dear A. Corne:

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Mary love you;

Arlette Pitre
New Orleans, La.

Arlette, we're really glad that you joined the CORNER. Your puzzle answer and Vocation Verse were entered in this month's contests. I'm sure that you could interest some of your young friends in writing in, too, if you show them your letter printed here. I hope that you like the new puzzle.

VOCATION VERSE CONTEST

Our winners for the Vocation Verse contest this month are Elizabeth D'Antoni, Toby Chatla, and Ildiko E. A. Olah. Their verses were interesting and inspiring. You can read them.

A future reader of our boys' and girls' corner.

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I might be a respectable nun,
And teach religion to everyone.
Elizabeth D'Antoni
Baton Rouge, La.
I want to be a cabinet-maker
And let my future wife be baker.
Toby Chatla
Cleveland, Ohio
It is a nurse I would like to be
To set people's pains and troubles free.
Ildiko E. A. Olah
Chicago, Ill.

I enjoyed these verses. Elizabeth wants to be a "respectable" nun. I hope she does. Toby tells his future wife that she is going to do the baking around the house. He'll make the cabinets. Ildiko is interested in helping people.

The following Verses get honorable mention:

When my heart is old and I am still young,
I think that I will become a nun.
Cheryl Ann Karney
Harvey, La.
To be married and have many children
To raise them for God. May God be willing.
Arlette Pitre
New Orleans, La.

There is another big month, December, for the Vocation Verse Contest to go on. Join in, boys and girls, and make it the best month of all. It's easy to do. You know what you want to be; put it in a little verse that rhymes, write it down and send it with your name and address to me here at the Seminary. You might win the grandest prize of all. I'll be waiting for your entry.

OLD PUZZLE

Ten boys and girls qualified for a complete answer to Father Smiley's farm puzzle. They found at least ten animals. But that's just where Father Smiley pulled a trick off on them. There were not ten, but twelve all together. To make it as easy as possible he only said ten, so that there would be more winners. Prizes will be sent to those ten boys and girls for their answer of ten animals or birds in a row.

Father Smiley's puzzle sentences were:

HE NEVER AMASSED THE SCATTERED DANDELIONS THAT WERE SPOILING OATS.

SCOWLING, SHE EPITOMIZED THE DOGMA FOR THE BRATS IN THE CROWD.

The twelve animals or birds are, in order: Hen, Ram, Ass, Cat, Lions, Goats, Cow, Owl, Sheep, Dog, Rats, Crow.

The ten winners are:

Michael Corley, So. Burlington, Vt.; Cathleen Roll, Ft. Thomas, Ky.; Mary Niland, Mamaroneck, N. Y.; Carmelita Bailey, Maywood, Ill.; Mary Del Giorno, Grosse Pointe, Mich.; Virginia Lee Tucker, Tracy's Landing, Md.; Vivian St. Julien, St. Martinville, La.; Thomas Douglas Gerard, Piqua, Ohio; Billy Bailey, Dearborn, Mich.; Aline Garrett, St. Martinville, La.

Honorable mention goes to the following, who almost had the complete answer:

Donald Braud, Baton Rouge, La.; Ildiko Olah, Chicago, Ill.; Sam Bonitatibus, Colliers, W. Va.; Arlette Pitre, New Orleans, La.; Janice Dimattia, Baton Rouge, La.; Renny Comstock, Springfield, Penna.; Barbara Ann Credeur, Duson, La.

To all those who almost got the puzzle, I say: Try, try again.

RIDDLES: WHAT'S THEIR NAMES?

Father Smiley smiled (naturally) as Tubby Porque came running up to him.

"Father," shouted Tubby, "who was that boy and girl I saw you with yesterday?"

"Well, Tubby," the priest answered, "that was my nephew and his little sister, my niece."

"What's their names?" asked a group of children who had gathered round the beloved priest.

"I'm not going to tell you," Father Smiley said. "But you should find it for yourself in the following riddle. Take the letters of the little girl's name first:

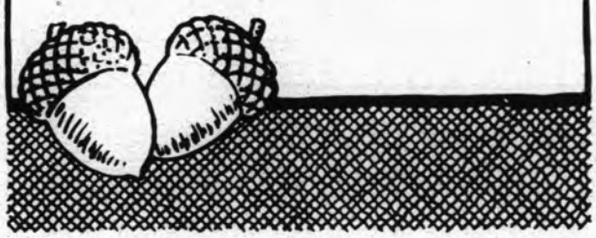
ACORNS by A. Corne

KEY

Watch a man's eyes
When He's speaking;
Is it you or himself
That he's seeking?

PERSEVERANCE

He strove with strength and reason
Both in and out of season;
Yet at achievement's threshold
He took a fresh hold.



The first is in SPEND but not in buy;
The second is in WAIL but not in cry;
The third is in SHRILL but not in coarse;
The fourth is in ZEBRA but not in horse;
The fifth is in ANGER but not in ire;
The sixth is in BURN but not in fire;
The seventh is in WATER but not in drink;
The eighth is in WRITING but not in ink;
The last is in HOME and also in SHAME.

And now I can ask you: What is her name?

Now for the letters of the little boy's name:

His first is in BARGE but not in boat;
His second is in SHIRT but not in coat;
The third is in EVERY but not in all;
The fourth is in HIGH but not in tall;
His next is in OAR but not in paddle;
His sixth is in CHAIR but not in saddle;
The last is in YANKEE but not in doodle.

Please, tell me his name from this rhyming riddle!

With shrieks of delight, the children scattered to all parts of the playground, and began to work on the names of Father Smiley's niece and nephew. CAN YOU FIND THEM? When the correct letters from the capitalized words are put together they spell a common girl's name and a boy's name. The question is: What is the name of Father Smiley's niece? And—what is the name of Father Smiley's nephew? Figure them out and a prize is yours. There are nine letters in the girl's name, and seven in the boy's name. I'll be waiting. The answer will appear in a coming issue of the MESSENGER.

Until then, pray for each other, and say a prayer for me, too.

Always, remember
Whenever you pray,
You garner a blessing
To brighten that day.

A. CORNE
Divine Word Seminary
Bay Saint Louis, Miss.

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Polorum Passed, No Culls, Live Delivery.

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Order yours today. No C.O.D.'s please

Breed and Sex our Choice.

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Box 3803, Park Place
Greenville, S. C.

Invest your **SURPLUS FUNDS** **thru**

our

ANNUITY PLAN

FUNDS NOT NEEDED BY YOUR FAMILY

Yes, money which you often thought of "ear-marking" for the Missions — Those are the funds that we want you to send for an Annuity.

BECOME A STOCKHOLDER, SO TO SAY, IN A MISSIONARY ORGANIZATION

DON'T WAIT UNTIL AFTER DEATH, DO SOMETHING NOW!

OUR ANNUITY IS, AT ONE AND THE SAME TIME, A GIFT AND AN INVESTMENT.

The Annuity Contract assures you of a fixed income for Life.

Write us today or mail the Coupon.

Divine Word Missionaries,
Annuity Dept.
Bay Saint Louis, Mississippi

Dear Father:

Please send me details of your Annuity Plan.

NAME ..... (Age) .....

ADDRESS .....

CITY ..... ZONE ..... STATE .....

ST. AUGUSTINE'S

CATHOLIC Messenger

SPECIAL DEDICATION ISSUE

DECEMBER 1956

Remember The HOME & FOREIGN Missions

by Enrolling in The Society for the PROPAGATION of the FAITH

MEMBERSHIPS

ORDINARY Membership enrolls an individual for one year.

Offering is $1. Your deceased may be enrolled that both the living and deceased may share in the spiritual favors of the Society.

SPECIAL membership for $6 yearly may include ten persons living or deceased.

PERPETUAL membership links a living or deceased person forever to the mission work of the Church. The offering is $40 for each individual (payable at once or within a year).

FAMILY PERPETUAL membership at $100 may include immediate members of one family—mother, father, sons and daughters—whether living or departed.

Your membership brings Christmas joy to children in the Missions.

CUT OUT & MAIL

Dear Father:

Enclosed is my offering of $_____ as my _____ membership fee in the Society for the Propagation of the Faith, to help the work in the Home and Foreign Missions.

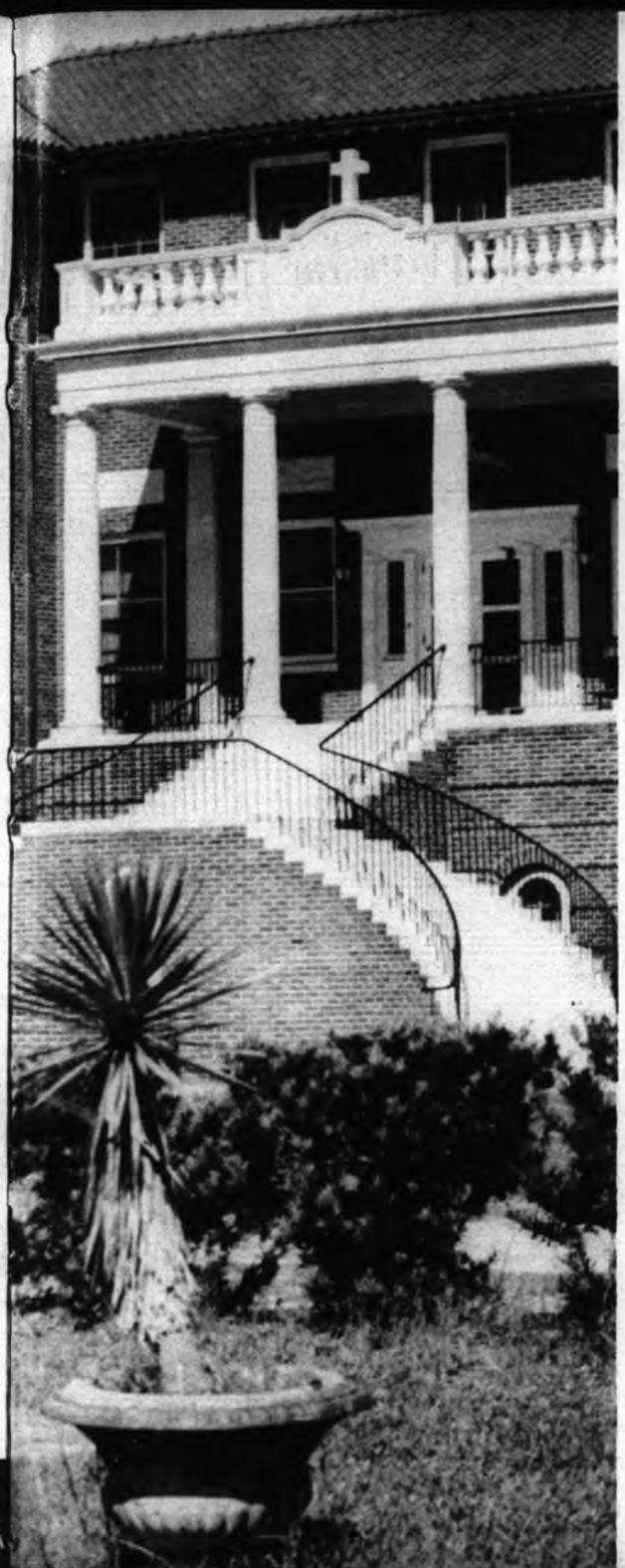
Name _____

Address _____

City _____ Zone _____ State _____

Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

To
St. Augustine's
MESSENGER
Bay St. Louis, Miss.



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MEMBER OF THE CATHOLIC PRESS ASSOCIATION

The MAGAZINE *with a* MESSAGE

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Associate Editor

Rev. Arthur Winters, S.V.D.
Rev. Carlos Lewis, S.V.D.
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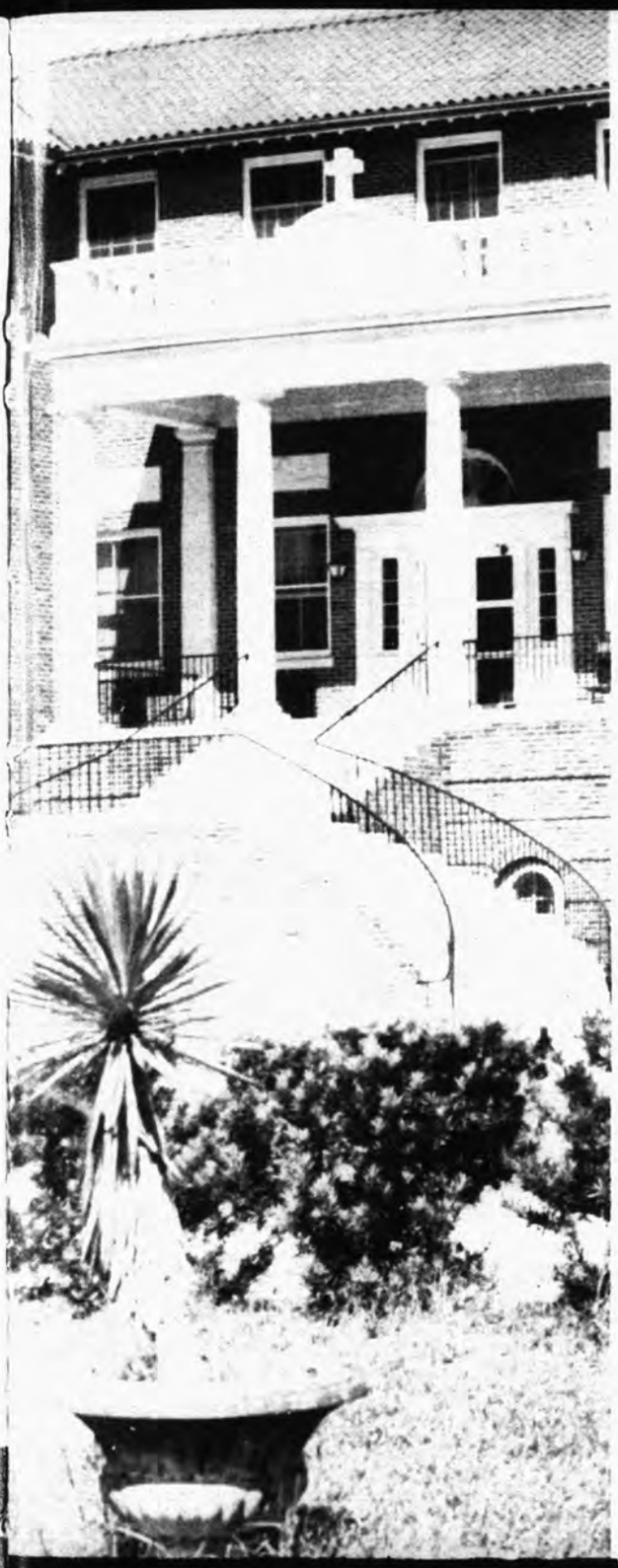

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"In the beginning was the Word and the Word was with God and the Word was God. He came into the world and the world knew Him not."

The dedication of a new seminary is an act that must always be dear in the sight of God. Its very name is intimately connected with the plea that arose from the Heart of Christ: "The harvest is great but the laborers are few. Pray ye, therefore, the Lord of the harvest to send laborers into His harvest." The young man comes to the Seminary with his sights set on the horizons of eternity. His seminary days will develop and expand his holy ambition and will perfect his spiritual and temporal skills for the accomplishment of his noble purpose. From each seminary goes forth an ever-extending line of devoted young men whose assigned tasks are properly evaluated only in the unerring scales of Divine Justice.

When the final harvest is in and the Lord of Glory assembles us all for the distribution of His rewards, then shall we see how precious to Him is the life spent in reaping His rich harvest.

This newest Seminary of the Society of the Divine Word opened here at Marygrove in LaSierra is but another extension of the fervent purpose that burned in the soul of Fr. Arnold Janssen less than a century ago.

Chapel and Faculty Building — Dedicated on October 3, 1956.

Arnold Janssen was the son of simple, sincere and thoroughly Catholic parents. They knew nothing of high-sounding words or complicated explanations of the difficulties of life. They knew that God made them for Himself and blessed them with a family for which they were very grateful and for which they worked hard and prayed harder. Gerard Janssen, the father, had a grand devotion to the first chapter of the Gospel of St. John, which he recited each evening after the family rosary. His love for this majestic expression of God's nature and love naturally impressed itself on his children. He used it as a prayer in the many emergencies of a father raising a large family on a small income. It gave him and his family the Catholic outlook that embraces all the needs of the Church, the Mystical Body of Christ.

When Arnold wished to become a priest he had to overcome the obstacle of very limited means. Good priests, a kindly bishop and his own native talents cleared the way for him. These were God's means of bringing him to the altar. For twelve years after ordination Fr. Janssen taught in a High School. All the time he thought of the white harvest and the few laborers. There came back to him the tragedy so briefly described by St. John—"He came to His own and His own received Him not" — "He was the True Light that shone in the darkness and the darkness did not comprehend it." Fr. Janssen edited a small missionary magazine, "The Little Messenger." He was also appointed diocesan director of the League of the Sacred Heart. In his magazine he pleaded the cause of the Missions and suggested the establishment of a foreign Mission Seminary in Germany. He thought it a national disgrace that Germany had no

such Seminary. But his pleas found no response.

This was the period when Bismarck ruled Germany with an iron hand and had enacted severe laws against the Catholic Church. He had tried to enforce the Lutheran Principle "cujus regio, ejus religio." The bishops of Germany had a burdensome job to preserve the Faith at home without thinking of other countries. Still they blessed the idea of Fr. Janssen. He tried to get someone to head the undertaking but without success. One bishop told him to start it himself but he did not consider himself capable of so great a task. Many of his friends agreed with him and told him bluntly that he was not the man for the job. One friend told him he should start the Seminary, for, he said, "You have the stubbornness, piety and a sufficiently impractical mind."

An appeal for funds brought little results until, from a very unexpected source, he received a large donation. The Poor Clares had received a legacy and not wishing to keep it themselves looked for some good cause. The appeal of Fr. Janssen was brought to their attention and they offered it to him. He told them to make a Novena and if they still wanted to give it to him after that, that he would accept it. The Sisters were still willing and he took this as a sign of Divine Providence. His Seminary was started in Holland because of the restrictive laws in Germany.

This sketchy outline shows us the rough beginnings of the Society of the Divine Word. That first Seminary was established in 1875 with four members. Fr. Janssen's prayer on the occasion was that "The Divine Word might be the soul of our devotion, our strength, our love and our light. From Him may our teachers learn the wisdom, and our missionaries find the words of eloquence with which to establish the Kingdom of God in the night of heathenism, in the cold and dreary kingdom of the evil spirit."

Since that day thousands of learned and apostolic men have gone forth from the various Seminaries of the Divine Word. They have taken their place alongside the greatest scholars and scientists, for in their holy Founder's estimate and the estimate of the Church, knowledge and science are the handmaids of Theology. They have taken their place alongside the most zealous missionaries and that place has often been before the hacking sword of the barbarous pagan. Three hundred and sixty-five of their number gave up their lives as a direct result of the last war. Their schools, colleges, universities and mission compounds were reduced to rubble in most places in the Orient. But these are merely temporary setbacks. The same intrepid spirit urges on the 4,500 professed members of the Society today that the Divine Word Who is the True Light may vanquish finally the Kingdom of darkness.

It is our prayer today that from this new Seminary on the Sunset Shores of America may go forth an unending line of young American priests to carry the Cross and the Torch of Faith — the special gifts of the Divine Word — to the uttermost ends of the earth.

We welcome the Society of the Divine Word to the diocese of San Diego, and we join with them in a word of thanks to His Excellency Most Rev. Bishop Buddy who has so cordially welcomed them to his jurisdiction.

Front View of Faculty Building with its spacious veranda.

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Hoey Award Winners Announced

Frank Folsom, Paul King Named

A southern college official and a northern industrial leader have been selected as the 1956 winners of the James J. Hoey Award for Interracial Justice.

Paul G. King, comptroller of South Carolina State College, Orangeburg, S. C.; and Frank M. Folsom, president of the Radio Corporation of America, have been named by the Catholic Interracial Council of New York for outstanding contributions to the cause of interracial justice.

Faculty advisor to the Newman Club at South Carolina State College, Mr. King is also chairman of the Holy Trinity parish Confraternity of Christian Doctrine in Orangeburg. He is a past president of his parish Holy Name Society and a member of the Catholic Committee of the South. Before moving to South Carolina he was president of the Georgia Laymen's League. He was the first Negro to become an officer in the Charleston, S. C. Diocesan Council of Catholic Men which he served as vice president from 1953 to 1955.

Paul G. King

Frank M. Folsom

An advocate of equal job opportunities for all races, Mr. Folsom has testified before congressional committees in behalf of federal fair employment practices legislation. Two years ago he received the Catholic Action Medal of St. Bonaventure University. A board member of a number of industrial firms and colleges, he has received honorary degrees from four universities. He is a Knight of Malta and a Knight of the Holy Sepulchre.

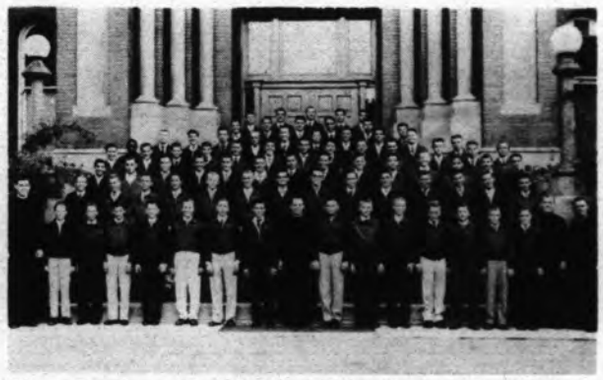
Presented annually, on the Feast of Christ the King, by the Catholic Interracial Council, the Award was set up by the family of the late James J. Hoey, first president of the Council.

Current News!

Father Mario Shaw, O.S.B., was ordained in June, 1956 at St. John's Abbey Collegeville, Minn. He is on the faculty of St. Maur's Priory in South Union, Kentucky.

Sixteen Subdeacons at St. Mary's Mission Seminary, Techny, Ill. mean sixteen more missionary priests in May, 1957.

Members of the choir of Holy Ghost Church, Jackson with the 'Blue' Sisters before Our Lady's Grotto in Hattiesburg, Miss.



The Brother Candidate School at St. Mary's Mission Seminary, Techny, Ill., proudly displays a large group of future Brother-Missionaries.

Our Lady of the Rosary School float in the New Iberia (La.) Sugar Cane Festival depicts the theme: 'Sugar in Old China'.

Mr. Thaddeus Boucree, Sr., before the Lady Grotto at Rosary Mission in Hattiesburg, Miss. Mr. Boucree, father of Father T. D. Boucree, pastor, constructed the attractive grotto.

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Sixteen Subdeacons at St. Mary's Mission Seminary, Techny, Ill. mean sixteen more missionary priests in May, 1957.

Members of the choir of Holy Ghost Church, Jackson with the 'Blue' Sisters before Our Lady's Grotto in Hattiesburg, Miss.

The Brother Candidate School at St. Mary's Mission Seminary, Techny, Ill., proudly displays a large group of future Brother-Missionaries.

Our Lady of the Rosary School float in the New Iberia (La.) Sugar Cane Festival depicts the theme: 'Sugar in Old China'.

Mr. Thaddeus Boucree, Sr., before the Lady Grotto at Rosary Mission in Hattiesburg, Miss. Mr. Boucree, father of Father T. D. Boucree, pastor, constructed the attractive grotto.

O Shepherds of Judea

O shepherds of Judea's hills,
When comes the Christmastide,
And all the host of heaven distils
Its glory far and wide.

I wonder if you scan the earth
To see the angelic light,
When they proclaimed the Savior's birth
On that well remembered night.

Or listen for the harps of gold
That rang surpassing sweet,
And choose a lamb from out the fold
To proffer at His feet.

O lay your ear unto the ground
Ye shepherds wise, discreet,
And tell us if you hear the sound
Of the coming of His feet.

Do you listen now as they did then
Beneath the blazing Star
For "Peace on earth, good will to men"
That all hearts are waiting for.

—Eleanor MacGillivray

JOSEPHITE MISSIONARY DECEASED

Last October Father Joseph Van Baast, S.S.J., zealous missionary among the colored for many years among the Louisiana Bayous, died in his native Holland.

A Solemn Requiem Mass for the repose of his soul was celebrated on the day of his burial, October 11, at St. Catherine of Siena Church, Donaldsonville, La. The celebrant was Father John B. Doyle, S.S.J., pastor of St. Catherine's; Father C. J. Crowley, S.S.J., pastor of St. Lucy's Church, Houma, La., was deacon and Father Thomas F. Sheedy, S.S.J., pastor of St. Benedict's Church, Bertrandville, La., was subdeacon. The sermon was preached by Father John C. O'Shea, S.S.J., pastor of St. Luke's Church, Thibodaux, La. The churches in Donaldsonville, Bertrandville and Thibodaux were all founded by Father Van Baast.

His Excellency Most Rev. Richard H. Ackerman, C.S.Sp. Lauds Religious Orders

Bishop Ackerman presides during the dedicatory Mass.

At the blessing of the new Little Flower Seminary in the Diocese of San Diego, Oct. 3, His Excellency, Bishop Richard H. Ackerman, Auxiliary of the Diocese of San Diego (Bishop Charles F. Buddy is Ordinary) welcomed the Society of the Divine Word to the West Coast Diocese.

The Bishop generously offered prospective missionary vocations to the latest Religious Order to arrive in the Diocese of San Diego. 'The harvest is great but laborers are few. Pray ye therefore the Lord of the harvest that He send laborers into the harvest field. . . .' thus spoke the Bishop, himself a member of the Congregation of the Holy Spirit, at the dedicatory exercises of the Seminary.

'There are two lakes or seas in Palestine: the Sea of Genesareth and the Dead Sea. The first is fed by the snow and rains from the mountains above it. It abounds in fish and its water is fresh. The River Jordan connects the two seas; but what a difference in the seas: the one is living and the other is dead. One abounds in living creatures; in the other no life is found — not even birds fly above it — it is dead! Yet the same water, from the same source flows into both seas. So it is with a diocese and vocations. If diocesan vocations are self-contained, the diocese will be like the Dead Sea. If, however, vocations flow into and circulate in Religious Orders also, the diocese will be like Lake Genesareth and abound in life. . . .'

Bishop Ackerman blesses the exterior of seminary buildings.

INTENTIONAL SECOND EXPOSURE

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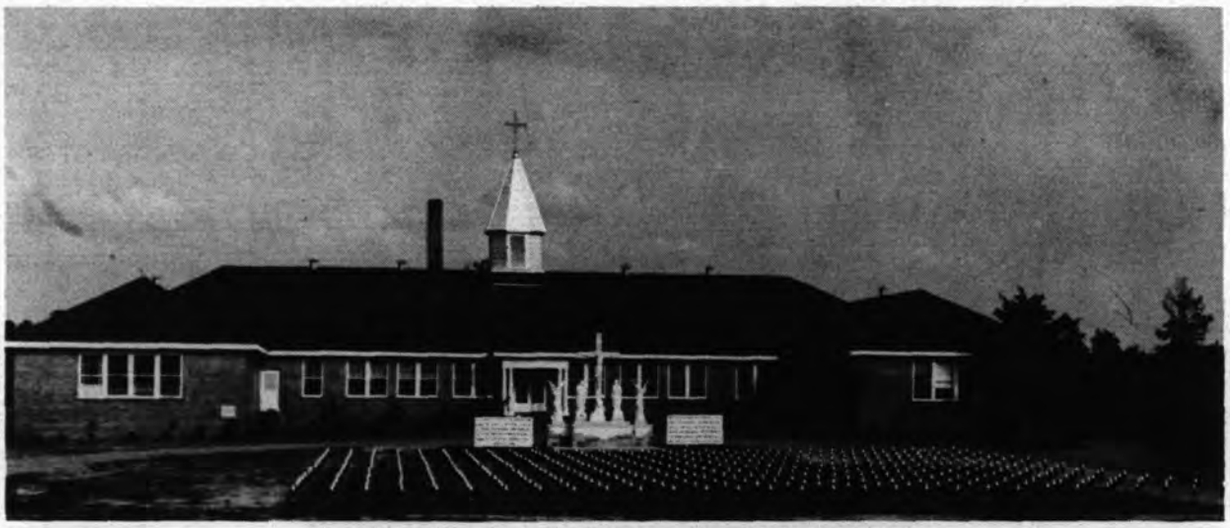

Remembering the war dead at Our Fatima Shrine.

Annual Pilgrimage at Fatima Downs

MSGR. NICHOLAS WEGNER, *Speaker*

The Annual Pilgrimage at Fatima Downs honoring Our Lady of Fatima and in memory of the War Dead in the First and Second World Wars and the Korean Conflict was held on Sunday, October 21 in St. Joseph's Church, Pine Bluff, Arkansas.

This annual Pilgrimage which has attracted hundreds of pilgrims was conceived by the Director of St. Raphael's Mission-Co-op, Father Joseph Kempinski, S.V.D. Ordinarily it is held on the spacious grounds of the Mission but due to heavy rains for which the State of Arkansas had been praying, the ceremonies were held in St. Joseph's Church of which the Right Reverend Monsignor Joseph A. Gallagher is pastor.

His Excellency, the Most Rev. Albert Fletcher, D.D., Bishop of Little Rock presided and spoke during the ceremonies. The guest speaker, Monsignor Nicholas Wegner, Director of Boys Town (Neb.), spoke on the Message of Fatima. The Arkansas A. M. & N. College Choir rendered appropriate music most beautifully. Father Kempinski led the Meditations on the Way of the Cross and led the Rosary. Chaplains to His Excellency, Bishop Fletcher were Father William Jans, S.V.D., pastor of St. Peter's Church in Pine Bluff and Father Elmer S. Powell, S.V.D., associate-editor of St. Augustine's Catholic Messenger, Bay St. Louis, Mississippi.

St. Joseph's Church was filled with pilgrims despite the most inclement weather. God has blessed St. Raphael's Mission with many good and earnest benefactors. On them and the parishioners of St. Raphael's may God grant His choicest blessings.

A few of the visitors at the Annual Pilgrimage Celebration.

Southern Church Leaders State Segregation Views

By Hud Stoddard

(*Editor's note: For Catholics, the stand is clear! Segregation as is practiced is sinful. In recent months, this stand has been enunciated again and again by the Church — from Rome to Washington to New Orleans. Catholics then know that segregation, bigotry and prejudice as practiced against the Negro have no place in the Mystical Body of Christ. It is interesting to note the Protestant mind on this all important 'question' of the moment.*)

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New York — On September 26 a group of southern Protestant church leaders condemned segregation as having 'no biblical support either in the Old or New Testaments' but at the same time disagreed as to the role of the church in dealing with the problem.

The symposium organized under the auspices of LIFE Magazine to discuss the moral problems of segregation, consisted of Dr. Duke McCall, president, Southern Baptist Seminary; Dr. L. Nelson Bell, former member Presbyterian Board of World Missions; Bishop Paul Neff Garber, resident bishop of the Richmond, Va., area of the Methodist Church; Bishop Henry Irving Louttit, Episcopal bishop of south Florida; Dr. A. C. Miller, executive secretary, Commission on Christian Relations, Southern Baptist Convention; Mrs. Spann W. Milner, vice president, United Church Women; Edwin Jones, executive committee member, World Methodist Council.

The moderator was Stanly High, noted religious journalist, who led the group of eight in the consideration of such questions as: Does the Bible condone segregation? How can we apply to segregation the universal Christian principle that we are all under one God? Should the Christian churches take an active stand for or against segregation?

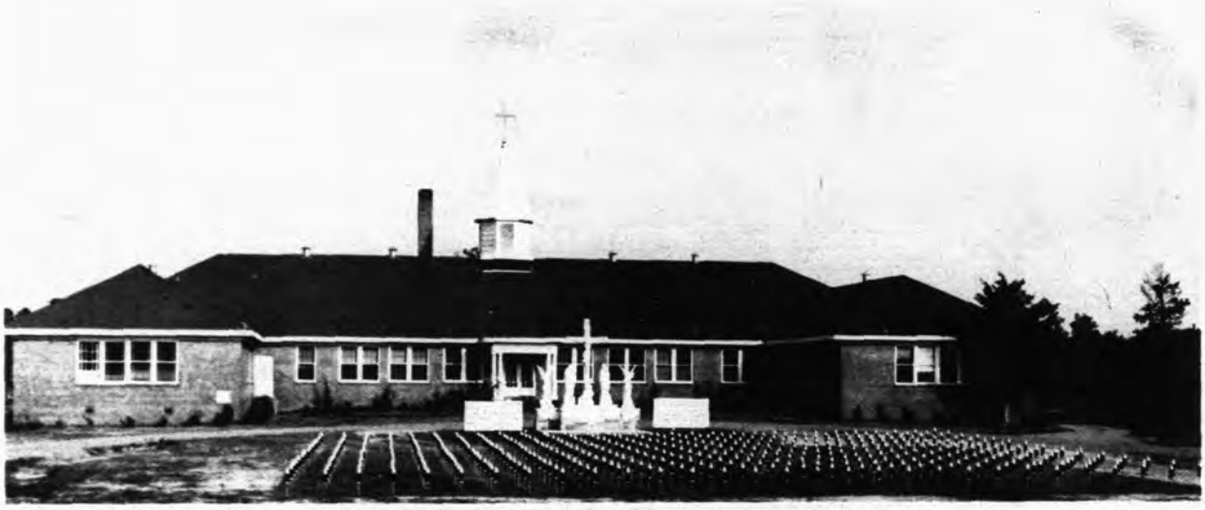
The views of the southern church leaders on these questions appeared in the October 1st issue of LIFE Magazine along with an article by southern evangelist Billy Graham, addressed to the same subject. Graham, while agreeing with the round table that the 'whole weight of Scripture is for treating all men with neighbor-love, regardless of race or color,' admits that there is nothing Biblical to prevent voluntary alignments on the basis of social and other preferences, 'where personal choice alone is involved and where the Christian ethic is not at stake.'

Graham points out that it was 'after study of the Bible, as well as current events,' that segregation was ended in his evangelistic crusades. In his last four desegregated southern crusades: Nashville, New Orleans, Richmond and Oklahoma City, there was not a single incident. On the other hand the evangelist notes that since the crusades have become desegregated, Negro attendance has fallen off. 'The responsibility for discrimination is not all one-sided. Negroes, too, must share the responsibility,' Graham writes.

Evangelist Graham says that his talks with southern leaders of all denominations and both colors have convinced him that the 'vast majority of the ministers of the South are not extremists on either side. Most of them feel that segregation should be ended now on buses, in railroad and bus stations, hotels and in restaurants. However, most of them feel that it is far too early to implement school segregation in some sections of the

(*Continued on Page 318*)

INTENTIONAL SECOND EXPOSURE



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(*Continued on Page 318*)

Replica in miniature of the Sacred Heart Wayside Shrine which overlooks U.S. 90 at St. Augustine's Seminary, home of the MESSENGER.

MONTHLY NOVENA

TO THE

SACRED HEART

Next Novena

Dec. 27 — Jan. 4

For the benefactors and friends of the DIVINE WORD MISSIONARIES of the Southern Province.

★ Novena ends on the First Friday of each month.

★ Daily during the Novena a Mass will be said by the Very Rev. Robert E. Pung, S.V.D., Provincial, for your petitions.

★ Daily from January to December, your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.

★ Send your petition and offering before the first day of the Novena.

Date .....

Dear Father Pung:

Enclosed is my offering of $..... towards the work of the Divine Word Missionaries in the HOME MISSIONS among the Mexicans, Japanese and Colored of the Southern Province. Please remember my petitions in your Sacred Heart Novena and I will offer my prayers and sacrifices for your Missionaries.

Name .....

Address .....

City ..... Zone ..... State .....

My Petition .....

NO GREATER ZEAL

By Father Edward Wojniak, S.V.D.

EDITOR'S NOTE: *"No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in condensed form in the "Messenger." The author of this biography, which will be published in book form in October, is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.*

CHAPTER 7—TIN CAN ALLEY

SYNOPSIS: *V.-J day was a great joy to all the Allies and most certainly to Bishop Megan. His reunion with the imprisoned missionaries proved to be almost riotous. In a short time, the missions were again humming peacefully. However, for several months, the bishop disappointed his missionaries and his people with a gruff postwar personality. But he soon changed back to his wonderful old self. The harvest would be great. But the Communists came in and drove out all the missionaries.*

Bishop Megan passed under the Golden Gate Bridge with mixed feelings. He was glad to see the good old U. S. A. again, but the reason for his return was disheartening: the Communists had chased him out of his mission field. Of course, his mother and other relatives and friends were as glad to see him as he was to see them. Then there was the endless round of dinners, banquets, and speeches. The bishop used all these things to rouse interest for the mission cause. His hopes of returning to Sinsiang were high.

In July of 1948, Bishop Megan was stunned by a frightful blow. Divine Word headquarters in Rome announced that he was not to return to China but was to choose some other type of work in the States. Megan staggered and reeled under the announcement. For a while, he seemed like one in a state of shock. The veteran missionary had been hit where it hurt the most: His lifetime ties with his work in beloved China. He turned down an offer as superior in one of the Divine Word seminaries. In vain he pondered what he should do, searching for missionary activity of the pioneering and difficult type. Finally, he became fascinated by the Southern Province of the Divine Word missionaries. If Megan was anxious to tackle something very difficult, Bishop Gerow of Natchez, Miss. had just such a task for him. The entire state of Mississippi was a diocese with only 48,000 Catholics. Of these, only a small percentage was colored.

Father Megan finally resolved his problem by placing himself in God's hands. On October 7, 1949, Feast of the Most Holy Rosary, Father Tom breezed into Hattiesburg, a fascinating little town, friendly and modern. Slowly cruising through the southern section of Hattiesburg, he made a cursory inspection of his future parish. Zigzag streets of mud — dilapidated shacks— outhouses—ragged youngsters blithely scampering about — that was the neighborhood. A corner of Dabbs and Pauline Streets was nothing but a large vacant lot, overspread with

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weeds and brush and rubbish and tin cans — and tin cans — and tin cans.

Plans and ambitions shot through Father Tom's mind as he finally headed his car in the direction of Katie Street. Here, at the home of Mrs. Howard, near the Harlem of Hattiesburg, he unloaded his luggage and took up temporary residence. That very first night in Hattiesburg, Mrs. Howard informed Father Tom that he was wanted on the phone. A bit startled that anyone should already know his phone number, he picked up the receiver. "Father Megan speaking."

"So you're the priest who's going to live down here with those dirty niggers, eh?" came the unexpected rasping snarl from the other end of the line. "Aren't you afraid they'll burn you out?"

Father Tom's Irish temper soared like a roman candle. "Listen," he exploded, "the Colored aren't going to burn me out! But if you intend to — what are you waiting for?!"

A resounding click at the other end of the wire extinguished the anonymous voice. And that was the end of all threats, once and for all.

The following weeks were dedicated to setting up the foundations of the Rosary Catholic Mission. First of all, the plot of land on the corner of Dabbs and Pauline Streets had to be cleared of scattered trash, junk, litter, and numberless tin cans. Father Tom broadcast a call for volunteer workers — and was flabbergasted by the enormous turnout. He hadn't known that the plot of land was a favorite cache for booze in dry Mississippi. Every one of Father Tom's assistants entertained visions of stumbling upon a buried "bottle".

Meanwhile, Megan systematically charted plans for a temporary church, rectory, and the eventual acquisition of an army chapel from nearby Camp Shelby. Though he was not a well man, the wearisome manual labor did not slacken his pace. It was the disappearing "wampum" that proved exasperating. In grim desperation, he typed an imploring appeal to his Provincial. The $400 loan was advanced immediately.

When Megan went over to Camp Shelby and bought the army surplus chapel, together with several small units which he hoped to convert into a rectory and school, he was confronted with the problem of hauling his "bargains" to Hattiesburg. Carting charges would have run into a small fortune. Ever resourceful, Megan tells his Provincial how he solved the transportation dilemma:

"I bought an old truck. Found it in a junk yard and picked it up for $100. I fixed it up, got it going, and am now doing my own hauling. I've already saved enough dough to pay for the truck. Since it's worth $50 for junk any day, I won't be losing on the deal. The truck is not so sweet looking, but it runs fairly well. With proper coaxing, it will do all my work for me."

The first Mass in the temporary chapel was quietly celebrated on December 1, 1949, with seven devout worshippers present at the Holy Sacrifice. And on Christmas Day, the Rosary Catholic Mission held its first Midnight Mass. A desegregated congregation of Catholics and non-Catholics knelt in adoration of the infant

CATHOLIC FRESHMEN ELECT NEGRO PRESIDENT

Covington, Ky., Oct. — For the first time in the history of Villa Madonna College here, the students have elected a colored youth as president of the Freshman class. Bob Owens, a 23-year-old polio victim, won the office by a 20-vote margin.

Savior on the floor of a piercingly cold chapel. There was neither a heater nor a pew in the modest newly constructed building which could have welcomed some of the warmth and comfort of a stable.

The afternoon Christmas party which Father Tom initiated as an annual event for the Colored children, scored a howling success. Soliciting donations and gifts from loyal friends, he personally distributed mountains of candy and nuts to the small fry. It was a get-acquainted party, designed to break the ice and make friends of the youngsters.

Father Tom loved children. He always spared time to stop and josh with them as they played on the streets or in his yard. A characteristic of Megan's was to smile at tots with running noses, then pull his sleeve across his own nose with a funny-face look of satisfaction. The gentle sleeve-wiping reminder always evoked bursts of laughter from the children. It was never beneath his dignity to "hold an end" for girls skipping rope, or pitch an inning of softball for the boys. These spontaneous contacts offered him an opportunity to fire away with his favorite questions: "Do you ever pray, Melissa?" — "What prayers do you know by heart, Andy?" — "Who can recite the Ten Commandments — for a bar of candy?' Although Megan concentrated his missionary efforts on adults, he never disregarded or neglected the juveniles of his parish.

By mid-January, the rectory and army chapel were well on their way to realization. Father Tom, however, was again plagued by "budgetitis'. He reluctantly revealed his quandary to Father Bauer, his Provincial. As soon as he received this appeal, Father Bauer reached for his phone and at once granted the loan.

With the shell of the rectory completed, Megan began to shop around for some necessary furniture. The good people of Hattiesburg, aware of his needs, generously contributed chairs, beds, desks, etc. In addition, he received a check from the Brothers' Mission Club in Techny, Ill. for a set of dishes.

(To be continued)

Dear Father:

Please accept $.....as a contribution towards Burse of .....

Name .....

Address .....

City ..... Zone..... State.....

HELP COMPLETE A BURSE

A Burse or Scholarship of $5,000, invested, will support a seminarian until ordination. Then it will be applied to another, and another, generation after generation. Won't you please help us to complete a Burse? Won't you help the dream-bubbles of Youth to reach the sky of the priesthood?

INCOMPLETE BURSES

Blessed Martin de Porres No. 6	$1,291.74
St. Joseph	2,552.50
Little Flower	1,288.25
Holy Ghost	1,073.70
St. Matthias	861.50
St. Jude	1,604.50
Our Lady of Sorrows	3,030.60
St. Elizabeth	583.00
St. Martha	335.00
St. Madeline Sophie Barat	289.50
Our Lady of Fatima	565.00

SEND YOUR DONATION TO:

REV. FATHER RECTOR

ST. AUGUSTINE'S SEMINARY

BAY ST. LOUIS, MISSISSIPPI

DIVINE WORD SEMINA

Bishop Ackerman, C.S.Sp., blesses the chapel and seminary.

The readers of St. Augustine's Catholic
vertisement in several issues relative to the es
West Coast. Today, that missionary seminary
of St. Therese of the Child Jesus (the Little F
ry under the patronage of St. Therese was op
Diocese of San Diego.

His Excellency, the Most Rev. Charles
Diego warmly welcomed the Society of the D
his Diocese. Since he could not be present for
sent his Auxiliary, the Most Rev. Richard
Seminary and formally welcome the Society in
Southern Province of St. Augustine's is deep
Bishops Buddy and Ackerman, to Monsignor
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Monsignor Matthew Thompson is dedicatory preacher.

IINARY IN CALIFORNIA

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Grace and the Heart of Jesus live in the hearts

The clergy with Bishop Ackerman on day of dedication.

g, S.V.D., Provincial, celebrates dedicatory Mass.

Some of the laity in attendance.

Bishop Ackerman, C.S.Sp., blesses the chapel and seminary.

The readers of St. Augustine's Cath lic N
vertisement in several issues relativ to th esta
West Coast. Today, that missionary sem ary i
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Diocese of San Diego.

His Excellency, the Most Rev. Charles F
Diego warmly welcomed the Society of the Div
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sent his Auxiliary, the Most Rev. Richard A
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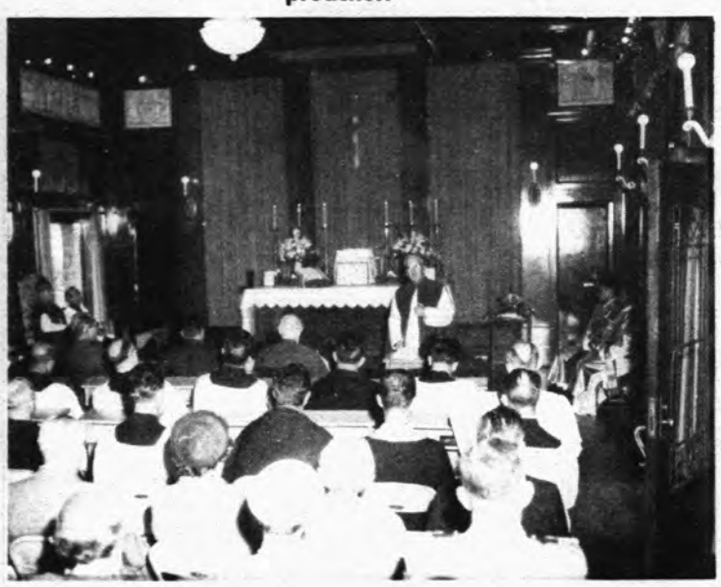

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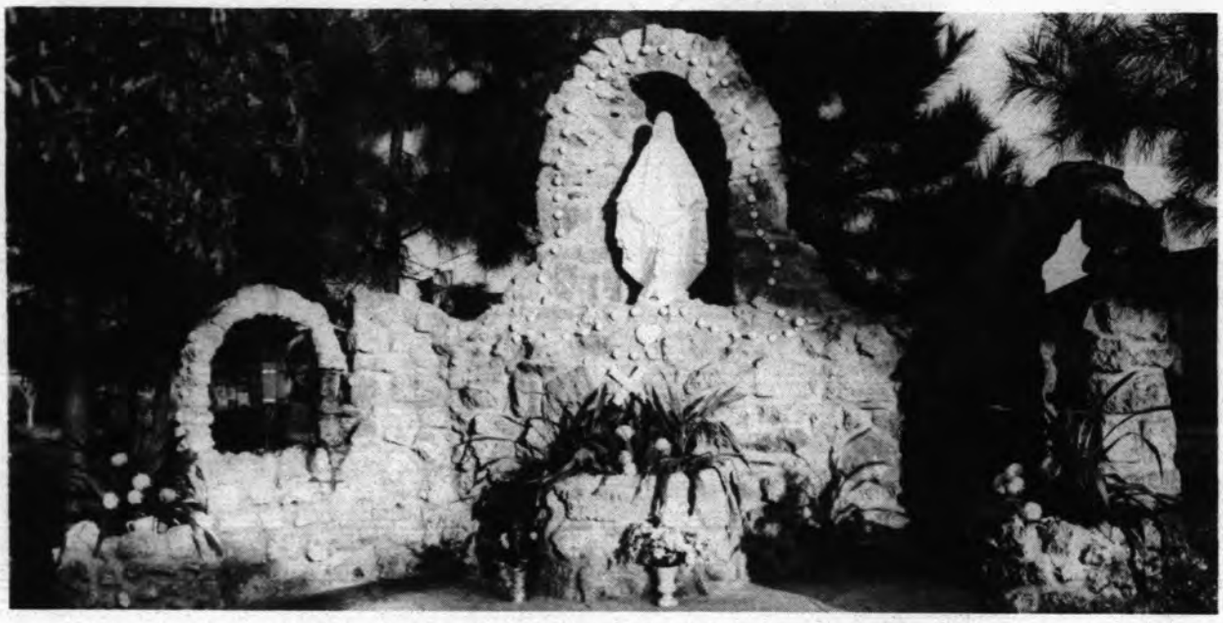
DEDICATION AT HATTIESBURG

FATHER GERALD LEWIS, S.V.D.



Shrine of Our Lady of The Rosary—A tribute to Mary.

Holy Rosary Mission, established in 1951 by Father Megan, veteran missionary expelled from China by the communists, and is now staffed by a young priest, Father Thaddeus Boucree.

But if you were at Rosary Mission on Sunday, October 14, you would have thought that this Mississippi parish had a couple hundred parishioners. Three hundred people filled the little church for the dedication of an outdoor shrine in honor of Our Lady of the Rosary. Father Boucree came to this parish only three months ago, and looking over the situation, he realized the hopelessness of bringing the true Faith to 15,000 Negroes if he were to tackle this job alone. In building this shrine to Our Lady he has enlisted the aid of the most powerful assistant he could find: Mary, Queen of the Rosary.

Father Thaddeus Boucree, S.V.D., Pastor at Rosary Catholic Mission.

The Shrine, which stands on a corner not far from the church, is a beauty spot for all Hattiesburg. Four stately pine trees form a natural background for the stone facade with the niche for Our Lady, a statue of exquisite beauty and workmanship. Mary stands with hands extended in invitation to all to come and share the joys and graces she has to offer to all who love her Divine Son and His Immaculate Virgin Mother. A Rosary which surrounds the niche, its Aves formed by cups of cement, ends in a crucifix that stands out in dazzling whiteness against the gray stone. An

arched entrance to the right and a bucket hanging above a well at the left do much to enhance the beauty of the shrine.

In the fervent exhortation delivered by Father Boucree, tribute was paid to the father of this zealous young priest, Mr. Thaddeus Boucree, Sr., who came over from New Orleans to erect this work of art in honor of Our Lady. All who have seen Our Lady of Lourdes grotto here at St. Augustine's can pay sincere tribute to the artistic workmanship of Mr. Thaddeus Boucree, Sr., who seems to do his best work when he is working for Mary.

Many visitors came to Hattiesburg for the dedication of the shrine, among these the family and friends of Father Boucree from New Orleans. Father Vance Thorne, assistant at Holy Ghost parish in Jackson, Mississippi, brought his choir to add to the impressiveness of the occasion and to Mary's honor.

Mary now stands on a street corner in Hattiesburg. May her invitation be accepted by the thousands who see her there.

NEGRO BISHOPS WHO CONSECRATED WHITE BISHOPS

In 1956, a Negro prelate, Bishop Aloysius Bigirumwami of Nyundo, Ruanda-Urundi, Africa, consecrated a Swiss priest, Father Andrew Perraudin, a Bishop.

On July 1, 1948, Bishop Ignace Ramarosandratana, African Vicar Apostolic of Miarinarivo, Madagascar, East Africa, consecrated Father Victor Sartre, S.J., a Bishop. Bishop Sartre, at that time Vicar Apostolic of Tananarive, Madagascar, has since been named Archbishop of the same place. Bishop Sartre, a white missionary, is from Europe. This consecration seems to be the first of its kind performed by a Negro Bishop in Africa.

The Most Rev. Silverio Gomes Pimenta, a Negro Archbishop who ruled the see of Marianna, Brazil from 1896 to 1922, consecrated four Bishops, all white, during his episcopacy. Renowned for sanctity and learning, he is reputed to be one of the greatest Bishops ever produced by Brazil.

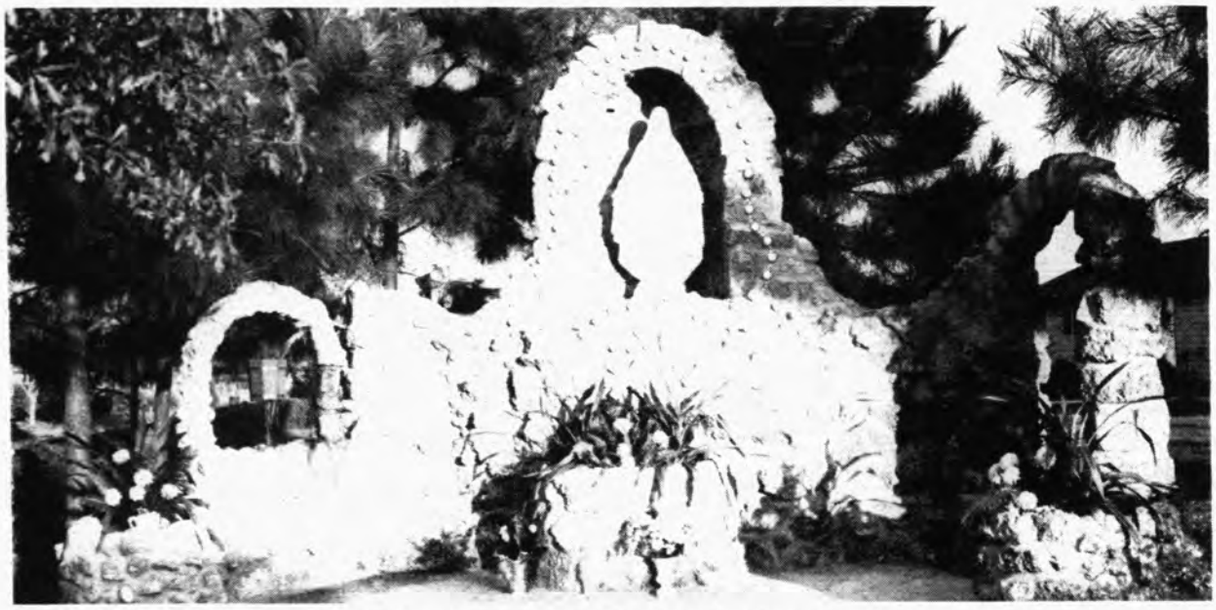
Large or small, old or new, American or foreign, your cancelled stamps can help the missions. Send them to

CLAVER STAMP DEPARTMENT
St. Augustine's Seminary
Bay St. Louis, Mississippi

INTENTIONAL SECOND EXPOSURE

DEDICATION AT HATTIESBURG

FATHER GERALD LEWIS, S.V.D.



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Along the Divine Word Mission Trail!!!

Sixteen years ago this fall, a small group of 80 children enrolled in the six-room St. Francis Mission School, which had just been completed on Powell Hill, Yazoo City, Mississippi. The little school building also served as a church. This September five times that number will fill the classrooms of the grade and high school buildings, attend Mass in the beautiful St. Francis Church, and enjoy the facilities of a modern gymnasium. For on its sixteenth birthday St. Francis rejoices in the visible results of God's blessing upon it.

In 1940 the Divine Word Missionaries appointed one of their promising young priests, Rev. Peter DeBoer, to establish a Catholic Mission in Yazoo City. He selected a site which was apparently forbidding but which has actually turned out to be the pride of all the city. Ten thousand yards of dirt were moved from the top of a rugged peak and dumped into the valley to make room for building purposes. This part of the project was financed by Mr. Joseph Hamel of Yazoo City. By the fall of 1940, two modest buildings — a well-constructed school and a neat appearing convent — crowned the hill overlooking Yazoo City. Bishop Gerow secured the services of the School Sisters of St. Francis; and, in deference to the Sisters the Mission was placed under the patronage of St. Francis of Assisi.

As soon as the school was in operation, Father DeBoer set to work making plans and obtaining funds for the Church. A donation of $5000 sent by Archbishop Cushing in memory of Julia Walsh, formed the nucleus of the new collection. The church was dedicated on October 4, 1942. The classic simplicity of its lines; the exposed beams of the ceiling, recalling the stable of Bethlehem; and the large crucifix above the simple altar table give an atmosphere of devotion that is unusual. Each school day morning it is packed to overflowing with the children who come to begin the day with Christ.

In 1944, a high school building was added. The original building plans were now almost completely executed except for the building of a gymnasium-auditorium. However, Father DeBoer was called to start a mission in Jackson in 1945.

Father DeBoer was replaced by the Rev. Clement Mathis. The school continued growing so that it became imperative to enlarge the convent and the grade school. The grade school building was also brick veneered.

New St. Francis gymnasium initiated.

The first basketball team of St. Francis—champions — pose.

In 1950 Rev. Joseph Stier, S.V.D., assumed his duties as pastor at St. Francis. In 1952 a fund was started for the building of a new gymnasium. The first money came from the school children's bazaar. Dollar by dollar the fund grew slowly over a period of several years.

Once more the earth had to be leveled to make room for the building. At the same time a football field was graded and laid out. The new auditorium-gymnasium, which will be dedicated on October 21, 1956, is a brick-fronted steel building. The walls of the interior are knotted pine. A marble statue of Our Lady of the Smile, visible from many points of the city adorns the front of the building.

When the first bulldozers started revolutionizing the appearance of Powell Hill, a far more important revolution was being prepared by the Holy Spirit to be carried out in the hearts of men. Within two years it bore its first fruits.

In October 1942, Bishop Gerow had the happiness of witnessing the birth of the Catholic Church among the Colored in Yazoo City when he administered the sacrament of Baptism to 24 children. Each year has seen the flock increase. During the sixteen years of the mission's growth, 330 adults and 85 infants have been baptized. Many of these have carried the faith with them to the North, East, or West. A few have remained to form the nucleus of a parish. In 1955, there were, for the first time, five little Catholics among the 55 pupils enrolled in the first grade. This fall there are seven. But the vast majority of the school children and their parents are still outside the true fold. In one sense the work of the mission begins anew each September.

There has been one religious vocation. In 1951, Jannie Myles, Sister Daniel Marie, made her profession as a member of the community of the School Sisters of St. Francis. She is now teaching at Holy Angels School in Chicago.

On December 13, 1950, a shrine to Our Lady of Fatima was erected near the church. Daily rosary devotions in honor of Our Lady of Fatima were begun. Among the intentions for which the rosary is said, there is always included a special petition for

(*Continued on Page* 319)

Christmas Special

Two Autographed Novels ..... **Father E. J. Edwards**

At a saving of $1.75

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INTENTIONAL SECOND EXPOSURE

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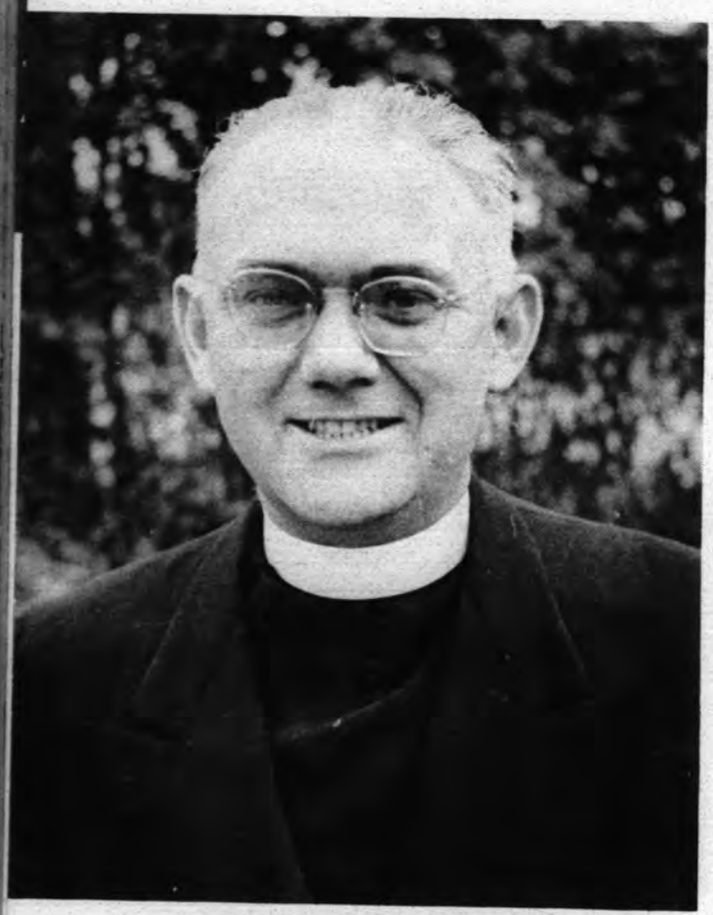

Rev. Joseph Stier, S.V.D., pastor and indefatigable missioner.

Sister Daniel Marie, O.S.F., a product of St. Francis' Mission.

1956 King and Queen of Football: Bernice Douglas and Robert Brent.

Sister Milburga in the convent kitchen.

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Father Clarence Howard, S.V.D., addresses 1956 graduates in new gymnasium.

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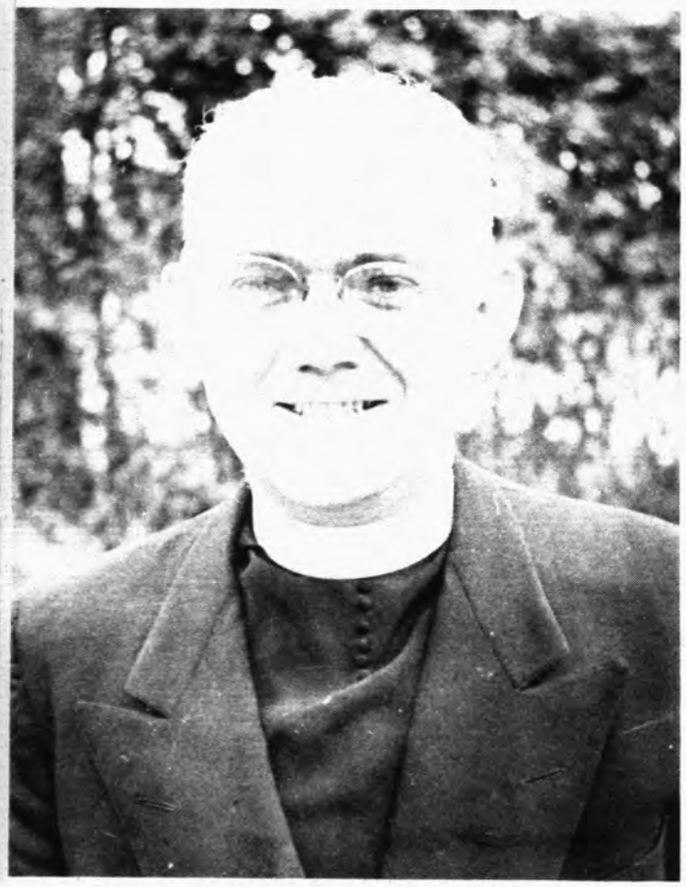

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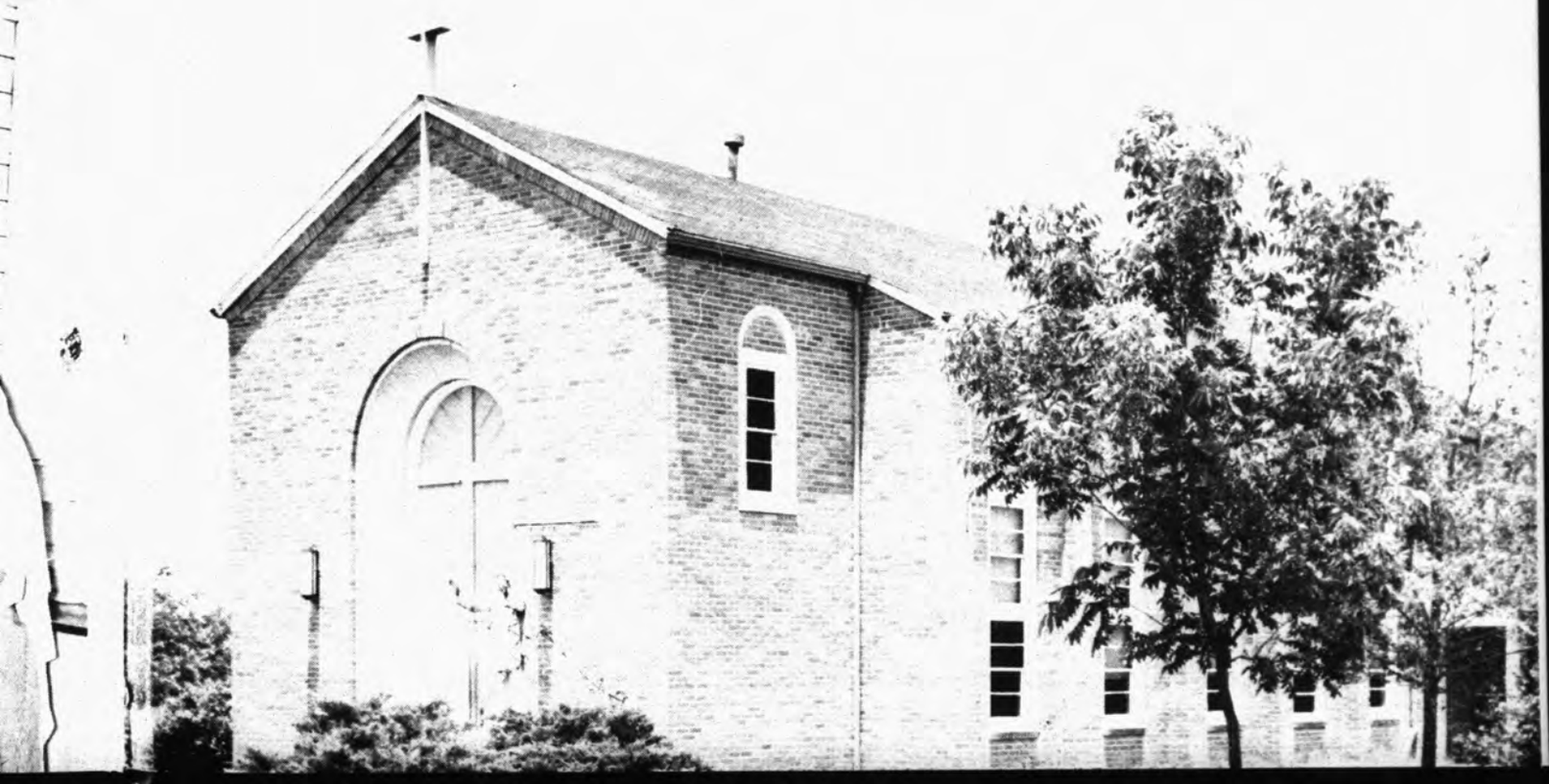

Seminary News....

BROTHER STILLFRIED, S.V.D., HAS JUBILEE CELEBRATION IN LAFAYETTE

Brother Stillfried, S.V.D., instructing his pupils in practical carpentry and cabinet work.

Venerable Brother Stillfried, S.V.D., instructor in carpentry and cabinet making at the Holy Rosary Vocational Institute in Lafayette, La., celebrated his 25th year of Religious Profession in October. The Jubilee Mass for Brother had been celebrated on September 8th. (He was professed Sept. 8, 1931 in San Xavier Seminary, Germany).

At the testimonial banquet, twenty-four of his confreres gathered at Holy Rosary to pay him tribute. The gymnasium was gaily decorated for the event and all the banquet tables were filled by well-wishers.

The Rev. Joseph Francis, S.V.D., Prefect of Students at the Rosary was the affable toastmaster. The girls of the Institute under the direction of the Sisters of the Holy Family presented the musical program and tended the tables. The principal address was given by the Provincial of the Southern Province, the Very Rev. R. E. Pung, S.V.D. He lauded the work of Brother Stillfried and the hidden life of the Brotherhood. He said the religious Lay Brother is another Joseph and that his life is one rich in spiritual gain.

Brother Stillfried came to the United States from Germany in 1938. He was stationed for many years at the Seminary where much of the excellent woodwork in the buildings attests to his master skill. In April, 1947, he was assigned to teach woodworking at the Institute in Lafayette. Brother has also served in Jackson, Yazoo City, Meridian, Clarksdale and Bay St. Louis in Mississippi and in Pointe a la Hache, La. God grant Brother Stillfried many more years of missionary endeavor in His Vineyard.

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The Reverend Harold Perry, S.V.D., an alumnus of St. Augustine's Semina-

ry and pastor of St. Joseph's Church in Broussard, La. who was named the new National Chaplain for the

Knights and Ladies of St. Peter Claver in the 1956 convention. Father Perry succeeds Father Francis Wade, S.V.D. who has been chaplain of this fraternal organization for a number of years.

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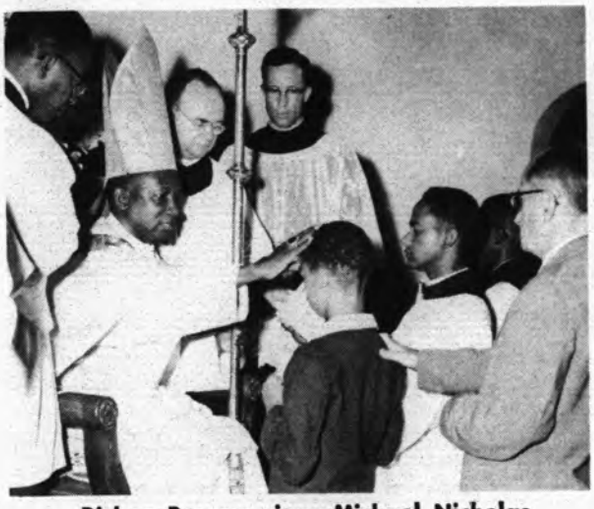
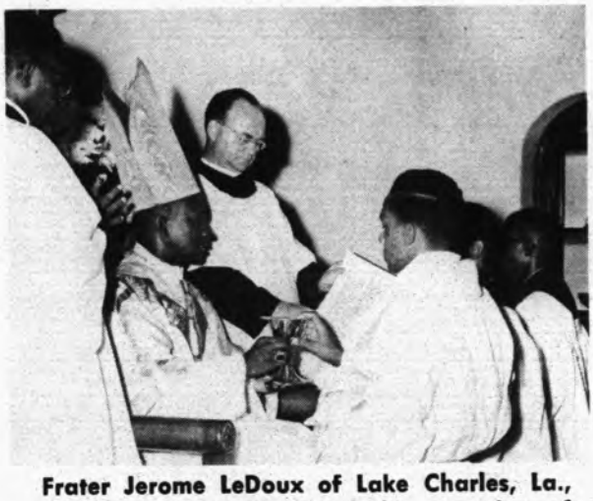
Bishop Bowers Ordains at Seminary

During the month of the Most Holy Rosary, His Excellency, the Most Rev. J. O. Bowers, S.V.D., J.C.L., LL. D., Bishop of Accra, B. W. Africa and an alumnus of St. Augustine's Seminary conferred the subdiaconate, a number of minor orders and tonsure on the Scholastics. His Excellency also conferred the Sacrament of Confirmation upon one of the minor seminarians, Michael Nicholas of Mobile, Alabama.



Bishop Bowers signs Michael Nicholas in Confirmation.

Bishop Bowers confers the minor order of Acolyte upon Mr. Bernard Ato, a seminarian from the Bishop's own Diocese of Accra, West Africa.



Frater Jerome LeDoux of Lake Charles, La., during the ceremonies of the reception of subdeaconship.

Frater August Langenkamp of St. Henry, Ohio, receives the Pax from His Excellency during the Mass of Ordination.

Bishop Bowers poses with The Very Rev. Father Provincial Pung and the scholastics upon whom he has just conferred various Orders.

INTENTIONAL SECOND EXPOSURE

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Frater August Langenkamp of St. Henry, Ohio, receives the Pax from His Excellency during the Mass of Ordination.

Bishop Bowers poses with The Very Rev. Father Provincial Pung and the scholastics upon whom he has just conferred various Orders.

His Excellency, the Most Reverend Richard Ackerman, C.S.Sp., D.D., blesses and dedicates new Divine Word Seminary of the Little Flower on October 3, 1956.

SOCIETY OF DIVINE WORD OPENS SEMINARY ON WEST COAST

The Missionary Society of the Divine Word opened a Seminary for the missionary priesthood and brotherhood in the Diocese of San Diego on Oct. 5th. As in all beginnings, there are many, many things needed. Pictured is a part of the buildings and surroundings of the Seminary. The substantial building on the property will be used as a faculty residence. The former music salon on the estate has been converted into a chapel (see center page pictorial review). The biggest and most urgent project now is a minor seminary building. and of course, the securing of the necessary wherewithal to construct such a building. Would you like to make a memorial gift in order to help fit this chapel for the proper and dignified worship of God? You may assist us in this endeavor by donating the price of one or the other of the following articles:

*1 chasuble at $60.00 (at least 5 are needed)

*1 cope at $65.00 (at least 5 are needed)

*1 humeral veil at $45.00

*1 Benediction Stole and Burse $20.00

*Complete Irish Linen Altar for 2 side Altars $100.00

*Monstrance, $185.00

*Albs (6) $132.00

*Complete Set for Solemn High Mass, $410.00

Help Our New Seminary By Starting or Helping to

COMPLETE A BURSE

A Burse or Scholarship of $5,000, invested, will support a seminarian until ordination. Then it will be applied to another and another. Won't you please help our new seminary by completing a burse or starting a new one in honor of your favorite saint?

Little Flower No. 1 — (Completed)	$5,000.00
Little Flower No. 2	$1,450.00
Sacred Heart	100.00
Our Lady of Fatima	50.00
St. Joseph	25.00
Holy Ghost	25.00

Send your contributions to:

VERY REV. ROBERT E. PUNG, S.V.D., Provincial
Divine Word Missionaries
Southern Province of St. Augustine
Bay St. Louis, Mississippi

Dear Father Pung:

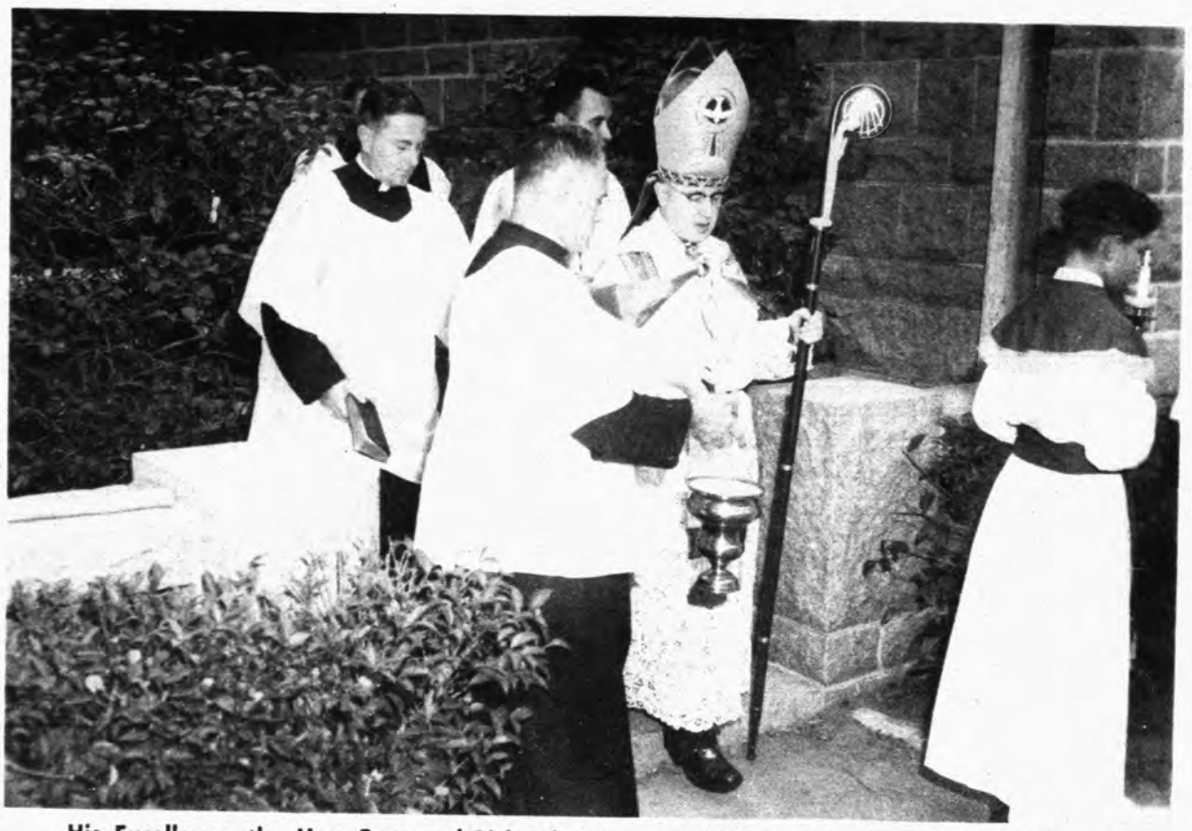
I wish to assure you of my prayers and sacrifices for the success of your new seminary in California. Enclosed is my donation of $..... for..... to help equip your new seminary.

NAME .....

ADDRESS .....

CITY ..... ZONE..... STATE.....

INTENTIONAL SECOND EXPOSURE



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Boys' & Girls' CORNER

EDUCATIONAL INTEGRATION IN BELGIAN CONGO, AFRICA

*** A class of the first primary year of the Sacred Heart Academy, a Catholic school at Kalina, Leopoldville, Belgian Congo. The Divine Word Missionaries operate a mission at Leopoldville in the Congo. Father Richard Winters, S.V.D., of the Southern U. S. Province is stationed there.**

My dear Boys and Girls:

The first thing I want to do is to wish all of you a VERY MERRY CHRISTMAS! Even though you may read this early!

By this I do not mean a Christmas which is merry *only* because you will have lots of presents and plenty of good things to eat. No, I mean a Christmas which is merry *especially* because you feel good *'Way down deep inside and all over* (as little Annie Rooney says). Now why do you *feel good* at Christmas? Why just because it is the birthday of Our Lord Jesus Christ, Who came to earth on this day to make all men brothers and to turn them back again to God their Father. I hope you *feel good,* too, because you are all trying to be as good as possible, not just for Christmastime, but for all the time for the sake of our New-Born King. Then, you should also *feel good* because the Infant of the Manger loves you, and you love Him.

If any one of you want to give me a Christmas present this Christmas, I'll tell you what to do. Go to Mass on Christmas morning and receive Holy Communion and offer that Holy Communion for all the missionary Priests and Sisters and Brothers working in the missions, and include me especially; that will be a fine Christmas present!

A. CORNE'S MAIL BAG

Dear A. Corne:

I am sending you a little story which was told me about a little boy named Frank.

Once there was a little boy whose name was Frank. Frank would serve Mass every morning. He was a good little boy. But one night he came home from the movies and right away got into bed.

His mother said: "Frank, you didn't say your prayers."

Frank said: "Oh, Mama, I'm tired!"

So she went away. The next morning his mother knocked on the door of his room. "Frank, Frank!" she called, but there was no answer. She opened the door. Frank was across his bed, dead, and his lips were purple.

How do you suppose Frank felt after he didn't say his prayers?

I will write you again soon. Your little friend,

Jack Joyce, grade 7
New Orleans, La.

Jack, that is a nice story, but it has a sad ending. All of us, little and big, should say morning and night prayers. It's like telling God *Good Morning,* and *Thank You.* Write again, Jack.

Dear A. Corne,
Thank you for the Green Scapular. I missed getting the MESSENGER during the summer. I feel better now. We get the MISSIONARY YOUTH and the CHRISTIAN FAMILY.

Sincerely yours in Christ,
Betty Bailey
Deland, Fla.

Dear Betty, I'm glad that you have your Green Scapular. Wear it often and Our Lady will bless you. The two magazines that you are getting are good ones, but always try to read your MESSENGER, so that you can see what's going on in our CORNER

Dear Father,
This is the first time I've sent in, and what I wrote may be too long or too short, but next time I'll try to be better. I like to rhyme things, but I'm not very good. Sorry I made the mistake of writing Father when it should be A. Corne. I guess I should not write so much but get down to the rhyme; it is as follows. (See below).

Yours truly
Claire Hanley, grade 4
Scarsdale, N. Y.

Welcome to the CORNER, Claire. I hope you find time to write often and join us in our stories and puzzles.

Dear A. Corne,
I am a little girl 12 years old, and I go to public school. I saw a copy of the ST. AUGUSTINE'S MESSENGER at my friend's house, and I enjoyed reading the BOYS' and GIRLS' CORNER very much. I would like to join up, and become one of your friends even though I don't go to Catholic school. Is that alright? I hope you will remember me in your prayers and I'll remember you. Your little friend,

Goodie Marie Green, grade 7
Mobile, Alabama

Dear Goodie Marie, I certainly am glad to have you for a friend, and I will pray for you as you ask. Any boys and girls who wish may join the CORNER no matter who they are, where they live, or where they go to school.

PEN-AND-INK CONTEST

Yes, sir! This is the brand new contest that starts January, 1957. I think it is one that you will like — a PEN-AND-INK CONTEST! And it's easy, too. Pretty nearly all boys and girls like to draw. Some can draw better than others, and we want to find out who they are. So here is the idea: just sit down right now and draw a picture; it can be a funny cartoon, a serious picture, a drawing of just anything. But you must observe these three simple rules:

1. The picture must not be traced from another picture.
2. The picture must be drawn with pen and ink on a piece of plain white paper or cardboard (no lines) with no writing on the back.
3. Your name and address, age, and grade must be written on a separate piece of paper and mailed in the same envelope with your drawing.

The drawings that are judged to be the three best will be printed each month in the CORNER. A prize will be awarded for each one. If you want an idea of how it is done, look at last month's copy of the MESSENGER, and see the drawing done by Cathy Bailey in the CORNER. Then get busy and try your hand at a drawing to submit in our big new contest, THE PEN-AND-INK CONTEST. Make it a free hand example of your drawing skill; no tracing. I really want to see how well you boys and girls can draw. I'll be waiting for your entries.

VOCATION VERSE CONTEST

This wonderful contest ends this month. We have received and printed many fine verses written by boys and girls all over the country. Some have won prizes and some have won honorable mention. Some have been good, and some have been — well, pretty good. But all of the verses showed

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that our young people can even make up little poems about what they want to be when they grow up. It was nice to notice all the boys who are thinking of being Priests when they grow older, and all the girls who are thinking of becoming Sisters. Their reason was — to help save souls for heaven, or as one put it, to do good to people.

The final winners of our VOCATION VERSE CONTEST which ends this December are a boy and two girls, who have in mind being a painter and a nurse and a good mother. God bless them for these verses.

I want to be a painter, good and true,
And work with red, and green and white and blue.

Ronald Schuellein
Pittsburgh, Penna.

I'll be a nurse,
And with my pay
Complete a burse.

Claire Handley, grade 4
Scarsdale, N. Y.

A Christian mother is my desire,
And teach my children to look up higher.

Marjorie Bush, grade 8
Toledo, Ohio.

These are good verses, and they show that our boys and girls are anxious to grow up and help others to be good. I have sent prizes to Ronald, Claire, and Marjorie.

Now the VOCATION VERSE CONTEST is officially closed. Everybody is encouraged to jump on the band wagon and talk up our new contest, THE PEN-AND-INK CONTEST, which is mentioned above. Read the rules, make your drawing, and send it in, and presto chango! — you are eligible for a prize in the new contest. Everybody has a chance to use his artistic talent.

PUZZLE
WHAT ARE THEIR NAMES?

Remember the nephew and niece of Father Smiley? When the children asked him what their names were, he answered by giving them a puzzle hidden in two poems. By taking one letter from each capitalized word in the lines of the poem, you could form the names of the little boy and girl.

Maybe you've been trying to solve that puzzle and couldn't do it. Well, their names will be found in the next MESSENGER. The names of any boys and girls who solve that tough problem will also be printed there. If you haven't sent in an answer yet, look at the puzzle and try to figure one out. Two names; — the girl's name has nine letters, and the boy's name has seven.

ALSO HEARD FROM . . .

With a solution to Father Smiley's Farm puzzle: Martin M. Smith, of Westphalia, Mich.; Helen G. Riemer of Cambridge, Mass.; and Joseph Perna, grade 5, New Canaan, Conn.

Honorable mention goes to Cara Delafasse of Oakdale, La., and Simone Racine, of Brandon, Vt., for answers that were almost complete.

A LITTLE RIDDLE

A word of three syllables,
Seek till you find;
Which has in it twenty-
Six letters combined!
(What is the word? Answer next month.)

When you kneel before the Crib on Christmas morning, don't forget to ask the Infant Jesus to bless the work of the missions, especially our colored missions. Pray to Him for Catholics down here in the South, who need His grace very much. And I'll thank you now for adding a prayer for me. Until next month—

May God bless and keep all of you.

A. CORNE
Divine Word Seminary
of St. Augustine
Bay Saint Louis, Miss.

Southern Church Leaders —

(*Continued from Page* 299)

deep South. They seem to feel that the day will come when both races will be psychologically and spiritually ready for it, but that the time has not

ACORNS by A. Corne

TESTAMENT FOR MY DEAD BODY

Please, lay carefully away
This habitation made of clay;
Remembering as you smooth the sod,
That I lived in it, — so did God!

EPITAPH

Here lie complaints abandoned
By a contented man;
Who bore his cross quite cheerfully
As any Christian can.

yet come. Most ministers of the South agree that race relations are worse now than they were two years ago. Then, with an uneasy conscience, most of them have confessed that the church is doing far too little about it.'

Graham's conclusions are borne out in the discussions of the church leaders in the LIFE round table. While noting that 'progress in the field of race relations in the South prior to the Supreme Court decision was under way toward the solution of the whole problem and that the church was in the forefront of this 'advancement,' the group divided as to what the ideal church role in dealing with the field of Negro-White relationships should be. Some felt that churches should take the lead in achieving a solution, and that by keeping silent on the subject they were shirking their Christian duty. Others felt that the problem, specifically integration within the schools, is the concern of the state and of the individual Christian, not of the church as an organization.

Stanly High thus summarizes the views of the group: it is 'the most hopeful fact,' and one 'which northerners seldom recognize, that all over the South, Christian ministers are courageously wrestling with this problem. They are earnestly seeking to find a solution which, on the one hand, recognizes the serious social questions involved and, on the other hand, expresses the increasing responsibility of conviction that Christians and the church have an inescapable responsibility to work toward a solution which will be an unmistakable implementation of the New Testament gospel of love.'

Along the Divine Word —

(*Continued from Page* 309)

blessing on the benefactors of the Mission.

The first high school class was graduated on May 26, 1947. St. Francis boasts 176 high school graduates during its short history. Of these eight have completed college. Sixteen are working in colleges in a variety of fields: nursing, business, engineering, education, music, pharmacy, dietetics, and science.

Thus, the work goes on. St. Francis Mission has taken root, but it must continue to grow. Materially, much more development is needed; spiritually, "the field is white for the harvest." The time of planting is still here. The work must go on so that Heaven may reap a harvest of souls.

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Order yours today. No C.O.D.'s please

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Greenville, S. C.

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Send Religious CHRISTMAS CARDS

ORDER OUR BOX OF

- **12 artistic cards in beautiful colors**
- **12 delightfully different designs**
- **12 envelopes to match**
- **$1.00 a box**

Cut the following card along the dotted line; sign it; drop it in an envelope and mail to

ST. AUGUSTINE'S SEMINARY
Bay St. Louis, Mississippi

Dear Father:

Please, send me_____box (es) of your Christmas Cards which sell at $1.00 a box. I am enclosing $_____. Thank you.

Name_____

Address_____

City_____ Zone_____ State_____